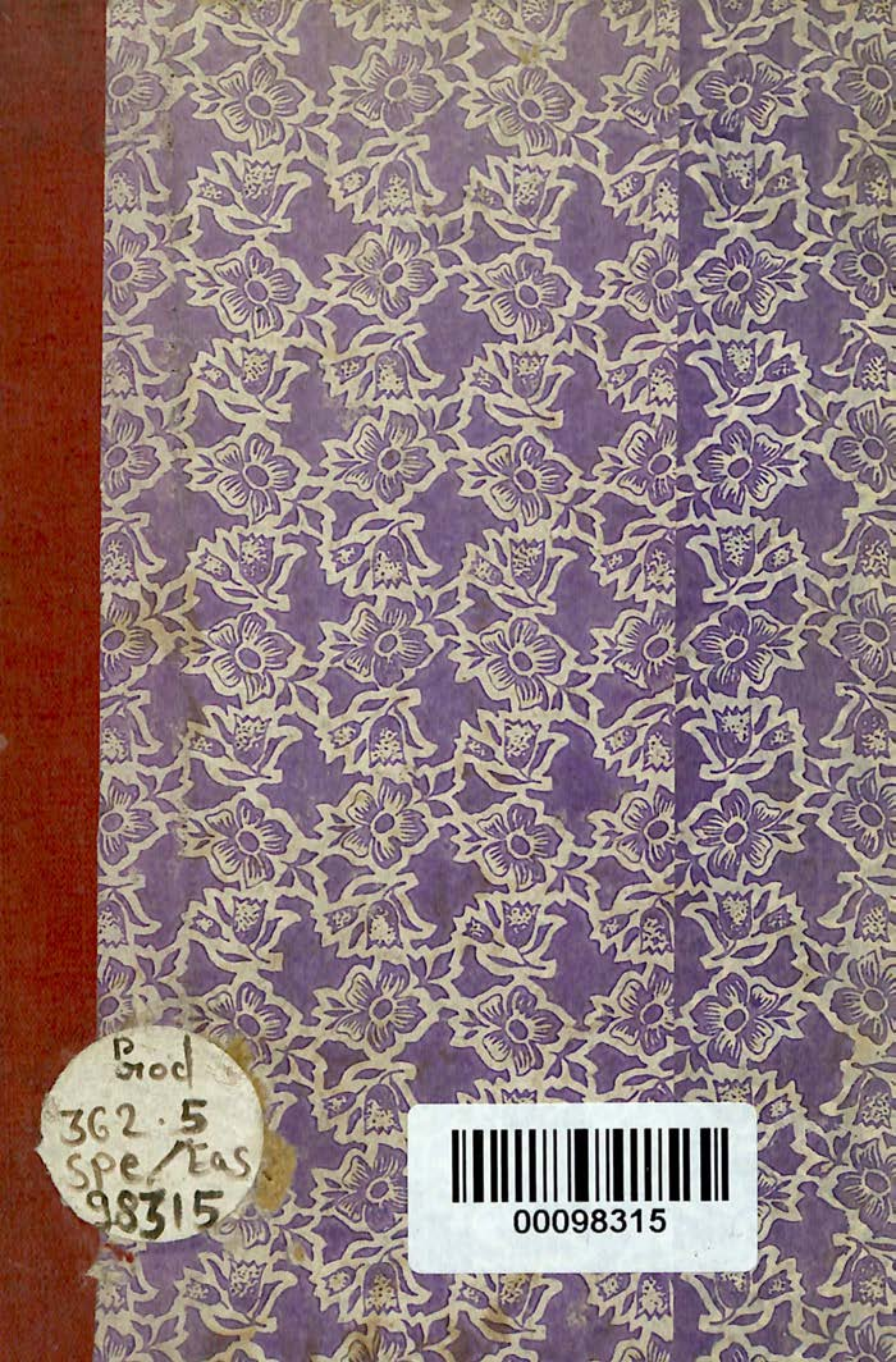
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# EAST AND WEST

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

# EAST AND WEST

EDITED BY

THE COUNTESS SPENCER

LONDON
LONGMANS, GREEN, AND CO.
1871

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# INTRODUCTION.

SOME THREE YEARS AGO an Association called the 'Supplemental-Ladies Association' was formed. It originated in the Managers of the 'Parochial Mission-Women Association' asking me to adopt a very poor district in the East of London, that is to say, to give the Mission the right to apply to me for assistance in cases of extreme distress. Feeling it was a way in which I might be of use, I gladly consented. I paid one visit to the district, and was much struck by its great poverty, and by the utter isolation in which the clergyman and his wife lived. There appeared to be no people with any means in the district to whom the clergyman could apply for aid in setting charitable institutions on foot, or for help in individual cases of

destitution. Finding how little one person could do amidst so much poverty, I then proposed to try and get eleven ladies from the West End to join me, and to adopt certain of the poorest districts in the East of London where Missions were established, and to do our work entirely through those Missions. We undertook to help, in cases brought to our notice by the Lady-Superintendent of the Mission, with money, clothes, or orders for hospitals, &c. We were to endeavour, in every way in our power, to second the parent Association in its efforts to 'help the poor to help themselves;' and, in short, to assist in any way we could without infringing the great principle of the Parochial Mission-Women Association, that of not giving indiscriminate alms.

For the information of those who may wish to learn further details of the manner in which it was proposed that the Supplemental-Ladies Association should work, a paper written soon after the Association was formed is appended :—

Attention has been often called to the sad condition of the poor in the East of London; but it is a source of difficulty and perplexity to know how to deal with such a mass of suffering, poverty, and ignorance.

An organisation exists called the 'Parochial Mission-Women Association,' whose efforts to improve the condition of the poor have met with much success.

Their objects are 'to help the poor to help themselves, and to raise them by making them feel that they *can* help themselves.'

Their method is to send a Mission-Woman amongst the poor, to collect deposits of money for the clothing club, to teach them ways of cleanliness and tidiness, to endeavour to bring them to church, to induce them to send their children to school, to nurse the sick, and assist the neglected.

Experience has shown that in the working of their system additional help is still needed.

One of the rules of the Association is that the 'Mission-Woman shall not distribute gifts of any kind,' but she too often comes across cases of utter destitution, where help is absolutely required. It is chiefly to meet such cases that it is proposed to form a supplemental Association to aid in the relief of the poor in the East of London.

It was necessary, however, first to obtain the consent of the Managers of the Parochial Mission-Women Association to this scheme. The Managers gladly consented to its adoption, feeling that it would probably combine most usefully with their work, and added the subjoined suggestions as to the manner in which the 'Supplemental-Ladies Association' could best afford assistance to the poor and needy:—

Orders for hospitals and convalescent homes, refuges, and penitentiaries.

Materials for bags of linen for confinements, and sheets for sickness.

Help towards outfits for girls going into service, or families willing to emigrate.

The expense of occasional tea-parties for twelve or fifteen, to be given in the mission room.

The gift of an iron bedstead and mattress, to be let out to the poor at 1*d.* or 2*d.* a week in cases of sickness or overcrowding. (In several instances this loan has led to the gradual purchase of one by the hirer.)

A pail and brush for whitewashing their rooms, to be lent to such poor persons as are willing to take the trouble and expense of materials used.

Books for the blind, to be purchased by them in weekly instalments, which are collected in their own homes by the Mission-Women, &c.

To sum up, the Supplemental-Ladies Association has for its object the relief of the poor in the East of London. It is believed that by attaching itself to an already existing organisation, and by supplying a need which that organisation has felt, it will best carry out that object. The Supplemental-Ladies Association will therefore work entirely through the Parochial Mission-Women Association. It will consist of twelve ladies (the number to be increased if necessary). A special parish to be allotted to every two ladies. All applications for help will be made to them by the Lady-Superintendent of the Mission in the parish which has been assigned to them, and she will also undertake to see that any gifts are properly distributed, and will send an

account of the manner in which they have been used to the Supplemental-Lady from whom they have been received. It is further hoped that the ladies of this Association will occasionally visit the women's meetings which are held weekly in the mission room, and that they will devote some portion of their time, money, and thought in this attempt, however humble, to aid the Parochial Mission-Women Association in its efforts to promote the spiritual and bodily welfare of the poor in the East of London.

With what success this scheme has been attended will be the shown by the following narrative, which has been furnished to me by a friend of mine who has had large experience in the working of the Parochial Mission-Women Association. If the individual cases that have been really benefited are few, they are sufficient to prove what may be done by judicious and timely aid, and they give fair encouragement to the Association to endeavour to enlarge the sphere of their usefulness by enlisting others in the cause. It is in this hope that I am induced to publish these papers with the title of 'East and West.' East and West, because in this attempt to relieve sad cases of poverty and sickness there is a wider good to be gained—that of showing to the toiling, struggling poor in the East that amid the glitter, wealth, and luxury of the West there are

many who sympathise with their sorrows, and who are ready and willing to help them in their distress.

C. SPENCER.

VICEREGAL LODGE, DUBLIN:
*July* 1870.

# East and West.

For some years past we have all heard much of 'distress in the East of London.' While the visible signs of wealth multiply at the West End—while in one quarter new and magnificent mansions arise, and in another innumerable streets and squares, consisting of handsome and comfortable houses, extend farther and farther to the south and west—from the East End the cry of distress is ever arising; and we are told, by those who speak from personal experience, that the poverty and sorrow, the suffering and the want, which have prevailed there for some years past, are greater now than have ever been known. It is impossible not to feel pained by such reports; and it is hardly possible to hear them without being led to consider anxiously *Poverty.*

what can be done, not only to alleviate the present distress, but also to raise that enormous suffering population to a better and healthier condition.

These things have been thought of, and much has been attempted, and doubtless some improvement has been here and there effected; but still the evil to be coped with is *enormous.*

*Causes.* The causes of all this suffering may be divided into two classes:

1. Those which are beyond the control of the sufferers.

2. Those which may be modified by their own efforts.

The causes which come under the first of these heads may be glanced at here, but it would be quite beside the present purpose to dwell upon them. The principal are, the over-population of many districts; the scarcity of employment; the high price of provisions; and the high rent of houses and lodgings. To trace these back to remoter causes would be still further foreign to our purpose, which is to consider how we may best help the poor to meet those evils which statesmen may endeavour to remedy, but which we are unable to control; and how we may best assist them

to strive against those which it is in their own power to diminish or to remove.

*Poverty greater in London than country.*

The poorest classes in London are very poor. There is poverty enough in our villages, and in our country towns, and among our scattered rural populations; but in London there are thousands in a depth of poverty and wretchedness, of vice and ignorance and despondency, of which those whose experience does not lie among the crowded districts of the East of London have little notion. And it must be admitted that this wretchedness is much increased by the faults of the poor. Too often they are actually extravagant—'a feast to-day and a fast to-morrow' is their principle of action; they are without forethought; they make no effort after cleanliness or tidiness of any kind; they will let their unbaptized children grow up playing in the gutters, without caring to send them even to the ragged school to give them a chance in the future; they will let their girls grow up in absolute ignorance of what is meant by right and wrong, vice and virtue, and will even hire them out as servants to women whose miserable subsistence is earned by sin; they have no thought of another life, and their only solace in this is the gin-shop. But all are not of

this character. There are many poor in London of whom a very different picture might be drawn, and tales might be told of patient, enduring, unaided struggles against poverty and sickness.

And where it is otherwise, is the blame to be laid wholly to the charge of the wretched ones whom we have described? Let us consider some of the enormous difficulties and temptations to which they are exposed by their condition and circumstances, and then proceed to relate a little of what has recently been attempted by our Association to elevate and improve them, in a few of the more crowded parts of the East of London.

*Improvidence.*

We have spoken of the frequent extravagance of the poor. During the period of the Crimean War and for many years subsequently there was abundance of work to be had in London in most branches of industry, and a corresponding advance in the rate of wages, so that men who had been earning one guinea a week found themselves able to earn two. But they had never learned how to spend wisely, far less how to save carefully. It is hard enough to bring up a family in London on a guinea a week, let alone saving; and if there is now and then a penny to spare, what is the use of saving

pennies? This is their mode of reasoning; so the odd pennies are given to the children to buy 'sweeties.' A rise in wages comes, but brings little or no permanent improvement in their condition, good bedding, furniture, or underclothing being seldom purchased even during their years of plenty. To quote one of themselves, a native resident in one of our East End parishes, 'they just ate and drank themselves to waste.' The London labourer or artisan has hard work, and really needs strengthening food. The first thing he does with his extra cash is to have a beefsteak for breakfast as well as for dinner, and perhaps for supper too, for his wife has not yet been taught to be economical in her housekeeping, and they have a great dislike to cold meat, which they call 'poor sort of food.' If there is any money left, it is to be feared he too often spends it in 'beer and skittles,' or worse amusements, still giving his wife the same meagre allowance as before to feed and clothe herself and the hungry children. Then comes a change, as in 1866. The day on which the failure of the firm of Overend and Gurney became known is still spoken of in one part of the East of London as 'Black Thursday.' The paralysis of trade caused by that

failure has been aggravated by other causes combining with it, and has never yet been recovered. Thousands of men find themselves thrown out of work. Dependent upon them are numbers of small shopkeepers, costermongers, hawkers, and petty dealers of all kinds; poverty descends like a cloud on the whole population; their 'bits of things,' their furniture (if they possessed any), their clothes, are pawned or sold; the proceeds are soon exhausted, and then nothing is left but the workhouse, or at best an outdoor pittance from the parish, and beggary eked out by an occasional small and low-paid job of work for the most fortunate. Then comes disease, fever, almost if not actually starvation; the sickly wife gets out of heart; there seems to be no one in the world to care for her or to help her; what is the use of trying to be decent or tidy? she sinks down in despair, and falls more or less into the state we have described above, finding drink her only friend.

*Absence of upper classes.*

Nor is the blame even of their recklessness and want of forethought to be wholly laid upon the poor of London. In many districts they are absolutely separated from the elevating influences of intercourse with any class above their own. We all

know what a powerful influence for good is exercised in country villages by the kindly intercourse which exists between the ladies of the squire's and of the clergyman's family and their poorer neighbours; and in small towns between the ladies who undertake the duties of district visitors, Sunday-school teachers, managers of clothing clubs, &c., and the poor around them. School inspectors and clergymen will tell us that, on paying their first visit to a school or to the cottages in a village, they can tell at once whether the ladies of the neighbourhood are in the habit of visiting there or not. They perceive the beneficial influence not only in the absence of abject poverty, but in a certain refinement and courtesy of manner at once respectful and self-respecting, an air of hopefulness and self-reliance, and a general appearance of civilisation more easily felt than particularised.

From these influences the poor inhabitants of a vast part of London are absolutely cut off. The distance from what is popularly called the West End to the East End—that is to say, from the districts included under the postal letters W. and S.W. to Limehouse or Stepney, the Isle of Dogs or Deptford—alone makes such intercourse practically

impossible. But, further than this, the poor in villages and small towns constantly see before them the example of families raised more or less above their own in all the numerous gradations of English society. These form so many models to show them what decent and respectable family life is. Their girls enter these households as servants, and thus see something of the practical duties of wives and mothers in a grade above their own; and though sad instances to the contrary may be quoted, and in spite of all care sad failures sometimes occur, still, upon the whole, their morals are elevated, or at least guarded from corruption. In many London districts domestic service, the best training school and safest method of self-support for young women, can hardly be said to exist. In one district in the north-east of London, the Incumbent told a lady who visited his Mission that he knew of only one family in which a regular maid-servant was kept. The population of this district was 8,000, and is rapidly increasing. Nor is this by any means an isolated case. In a neighbouring district the population is 5,000, all poor. In another part of the East of London, two successive clergymen have been unable to find a Lady-Superintendent within the district, because there is not a single resident who is

superior to the Mission-Woman herself. The population of this district is 6,000. In such cases, not only are there no better-to-do families for the girls to enter into, but of course there are also no ladies (except, perhaps, the clergyman's wife) to help them to find places elsewhere. In some districts they can get employment in factories or workshops of one kind or other. But these branches of industry, though valuable as being industry, leave them untaught in the duties of wives and mothers, and expose them to all the dangers of independence, not to mention the morning and evening journey along the same road at the same hour. Where they do not obtain even these employments, they have really no safeguard whatever against the temptations of idleness and vice. Many of them grow up without learning so much as how 'to handle a needle.'

*Story of Lizzie.*

One instance may serve as an illustration. Lizzie is the daughter of Mrs. ——, a woman of very bad character, who has a large number of children by different men, and whose present companion, a man subject to fits, has also children by another woman. The whole party (we dare not profane the dear name *family* by applying it to such a herd) live together on the floor of one room, without any sort of separa-

tion. Mrs. —— keeps a stall for the sale of old bottles outside one of the London hospitals. The Mission-Woman found out these people, and induced Lizzie to come to the Women's Meeting. Her personal condition was so neglected that it was painfully noticeable: but she came so regularly and seemed so in earnest that the Lady-Superintendent invited her to one of three little tea-parties which she gave in the course of the summer to some of the attendants at her meeting, and was pleased with Lizzie's behaviour. In order to get her some clothes Lizzie was allowed to earn a little money by scrubbing, under the direction of the Mission-Woman, the rooms of some infirm old people. For this she was paid threepence or fourpence per room. Part of this money was deposited with the Lady-Superintendent, and at length calico for a shift was purchased at the meeting. As Lizzie, of course, cannot 'handle a needle,' Miss Z., the Lady-Superintendent, offered to teach her how to begin it, and even have it made for her. But 'mother had made her promise to bring the piece home, that *she* might make it up for her own gal.' Of course the wretched woman (who had literally laughed to scorn Miss Z.'s offer to help her to get married) pawned the shift and

spent the money in drink. Upon this a lady, to whom Miss Z. related the circumstances, exerted herself to get Lizzie received into a Home,* where the Superior consented to take her as one of the 'industrial girls,' placing her under the care of the Sister who has special charge of them. Lady F., who is the Supplemental-Lady of the district, paid for a small outfit for Lizzie, which was entrusted to the care of the Mission-Woman, that it might not fall into the hands of the mother. The Mission-Woman took the girl and the bundle to the public baths, washed her, cleaned her, clothed her, and then took her to the Home. The story may be continued in the words of the Superior, who thus writes of her:

I think I can give you a good report, on the whole, of Lizzie's conduct. Her ignorance of everything religious, domestic, &c., is quite curious. I think we have seldom, if ever, had anyone in the Home so utterly untrained. Fancy, she had never had a piece of soap in her possession before coming to us; and when the Sister under whose care she is placed gave her two pieces, one for herself and another for her work, she stood open-mouthed and looked at them, one in each hand, for some seconds, and at last muttered, 'Why, I niver seed such a thingk! Why, it's

* St. Peter's Home and Sisterhood, Kilburn.

only gentlefolk as uses *them*.' She had an entire suit of plain clothes when she came here, which were put on by the Mission-Woman for her to come in. But she did not understand them, or even know their names. Sister C. at night told her to fold up her chemise. She did not understand, so Sister C. repeated it—in vain; then tried calling it a shift—also in vain. At last she took hold of the article and asked Lizzie what she called it. 'Why,' says Lizzie, 'I niver 'ad one afore, and so I niver called 'im nothingk.' The chaplain, seeing the new face among our industrial girls, sent to see and speak to her. He asked her if she knew any prayer. She had learned one, she told him, and he made her repeat it, to see what she knew. Finding her knowledge very imperfect, he made her kneel down, and said the Lord's Prayer for her. At night she got into bed without any attempt at saying her prayers, seeing which Sister C. of course remonstrated. 'Why,' said Lizzie (she always begins every speech with why), 'the man said 'em over me once; why need I say 'em again?' She has not the least idea of truth, or that it is wrong to tell a lie, and so speaks at hazard, being neither disturbed nor sorry if you convict her of untruth, evidently thinking it does not in the least signify. Still we like Lizzie. She seems warm-hearted, and we think will work up into something if she stays with us. She has, in spite of her want of truth, a very remarkable sense of honesty. A few days ago, she was sent to clean an unused room. Soon she called Sister C. to come to her. Sister C. was busy, and said she could not come. Lizzie seemed quite distressed, and said she had something to give her which

she *could* not keep. At last Sister C., surprised at her eagerness, went, when Lizzie showed her a scrap of paper containing half-a-crown, which she had found in her cleaning. It had probably been dropped out of some parcels of clothing which had been sent to the Home and opened in that room, but it would never have been known or traced if she had retained it; and, seeing what a bringing up Lizzie had from her miserable parents, it was the more creditable to her.

After Lizzie had been some time at St. Peter's, her mother came to see her. On her return Mrs. —— told Miss Z. that she 'niver should 'ave know'd the gal! 'er clothes was that wonderful! and the ladies 'ad laid 'er 'air flat on 'er 'ead, which was niver seed afore in all 'er born days.' Mrs. —— was enchanted with the Home, and said that, until after her visit there, she always believed Miss Z. had 'migrated the gal away to foreign parts.' A little later Miss Z. writes thus:—

I saw Lizzie's mother yesterday; she has asked for a deposit card, and intends saving her pennies. It seems, I think, as if some impression for good had been made, and I hope we shall be permitted to strengthen it.

*Over-crowding.*

One fertile source of vice and misery among the poor of London is found in the crowded state and unsuitable arrangements of the houses which they

inhabit. The usual thing is for each poor family to occupy one room, so that six, eight, or ten families will be contained in one house. But these houses were originally built to accommodate only one family. Now, the inhabitants are multiplied, and so are their needs; but the appliances for cooking and cleaning, washing and drinking, remain as before. There is something strange and sad in being asked to visit 'the poor thing in the drawing-room,' and finding the mother sick, the father down with fever, a few coals piled on the floor, the damp linen hanging across the room; and in the thought that in that one room the whole home-life of the entire family is carried on. Now, the great object to be aimed at, if we wish to benefit the poor of London (or indeed any other class of people), is to raise their condition, in all its circumstances, moral and material; and this we cannot effectually do unless we begin by inducing them to help themselves. To give away what is popularly called 'charity' is necessary at times in order to meet the actual distress of the moment, but it leaves its recipients at best where it found them, probably in an even worse state; more willing to acquiesce in a state of

listless dependence, to look to 'charity' as a regular though fluctuating source of income, and to make little or no effort beyond that of going from one 'charity' office to another. In one place a bride, neither young nor lovely, went straight from the church-door to ask for a bread-ticket; whether towards entertaining her wedding guests, or to begin housekeeping with, could not be clearly ascertained, as the request was refused.

But we have dwelt perhaps too long on the peculiar wants of the poor of London, and on the difficulty of relieving them. There are many who would gladly do something towards meeting this difficulty, but they do not know how to set to work. They may derive assistance from a sketch of some simple methods which have been tried during the past few years.

*Parochial Mission-Women Association.*

The Parochial Mission-Women Association was set on foot in 1860.* The story of Lizzie will have given some idea of the manner in which it works. The Mission-Woman is a poor woman, tidy, sensible, industrious, and sincerely anxious to do good; who is appointed to work in a defined district, under the direction of a Lady-Superintendent. The latter

* See Appendix, Note A.

is also (if possible) a resident in the district; if not, at any rate a lady who is willing to devote her time and labours to that locality, and to do this, not during a portion of the year only, but throughout the whole of the year, with the exception probably of a summer holiday. Both Lady-Superintendent and Mission-Woman are selected by the Incumbent of the district, subject to the approval of the Lady Managers of the Association; and the work is carried on under his sanction. The Mission-Woman's duty is to become acquainted with every family in her district, to be their friend and adviser, and in every way, both by precept and example, *to help the poor to help themselves.* But she is never to be employed to carry alms to them.* When she meets with cases of real difficulty and distress, it is her duty to relate all the circumstances to her Lady-Superintendent, and to receive from her advice and guidance as to the best method of dealing with them. In this way many cases become known in which timely aid may be of real service to the deserving poor; and as the Mission-Woman visits the people at their own homes, is one of their own class, and accustomed to their habits, she

* See Appendix, Note C.

is rarely deceived or mistaken as to their true condition; besides, as she has nothing to give, there is little temptation to imposture. But it is often impossible for the Lady-Superintendent (who commonly has not the command of ample means) to give even such aid as is urgently required; and in parishes where nearly all the population are poor, she has no one (save the over-taxed Incumbent) to appeal to for aid. To meet this need, and at the same time to enable those who have both the means and the will to supply her with effective assistance, the Supplemental-Ladies' Association was started, as already described. Any member, who accepts the office of Supplemental-Lady to a district, in effect undertakes to consider that as her special parish in London; to make it the object of her care; to interest herself in the well-being of its inhabitants; and, in short, to do for it all the good she can, be it more or less, just as she would for the parish in which her country home is situated. In all this she works with and through the Lady-Superintendent, supporting her in her labours, assisting her, and being assisted by her in a variety of ways. The object of these papers is to point out some of

*Supplemental-Ladies' Association.*

those forms of assistance which experience has proved to be useful, and to give some instances in illustration.

*Improvement of the homes of the poor.*

There is, perhaps, nothing more important than the improvement of the homes of the poor. While they remain such as have been described, it is in vain to expect much amendment in sobriety or in morality from either men or women. But though we cannot all at once do away with the evils of overcrowding, or of high rent and low wages, yet something may be attempted to promote cleanliness and decency, as may be seen in the following instances.

*Whitewashing.*

Whitewashing is a very important thing for health as well as for cleanliness and neatness of appearance. It is a very good plan to furnish the materials for whitewashing and scrubbing. Those who are able should do the work for themselves, but there are in every parish many incapable of such labour. In several cases a man out of work has gladly earned a trifle by mending the roof, window, and furniture of some sick old body, and then whitewashed till 'er place looks as good as new.' And how much better was it for the man himself to earn a low wage than to receive pure alms!

Whenever a Supplemental-Lady undertakes the

expense of this plan, a copy of the annexed paper is given to the Lady-Superintendent, who promises to carry it out :—

RULES FOR WHITEWASHING.

(*Directions for Lady-Superintendents.*)

1. Only the rooms of the aged, sick, or infirm are to be cleansed at the expense of the Supplemental-Lady. (In other words, those only are to be thus helped who are incapable of helping themselves.)

2. The persons employed to whitewash and clean the rooms above referred to are to be already connected with the mission, either as depositors or the husbands of depositors. (In other words, the paid agents must be those who have given proof of their desire to help themselves.)

3. Lime must be added to the wash, and a disinfectant to the water used in scrubbing the floor.

4. After the ceiling has been whitewashed, the floor, cupboards, &c., must be thoroughly scrubbed and cleaned out.

When the Lady-Superintendent has read these rules, and has consented to carry them out, her Supplemental-Lady will do well to give her 2*l.* or 3*l.* to

begin the experiment with. She should purchase two pails and three brushes, and have P. M. W. painted or cut on each. They should be reserved for the exclusive use of the mission, and kept at the house of the Lady-Superintendent. They may be lent to any depositor who is desirous of whitewashing her own rooms, and will pay for the materials. The Lady-Superintendent and her Mission-Woman are supposed to be acquainted with the characters of the women, so as to know with whom these things will be safe. (N.B.—A packet of Macdougall's Disinfecting Powder can be had for sixpence at any oilman's, and will go a long way. Mr. Macdougall has, however, frequently given some gratis to be disposed of by the Lady-Managers, and will always sell it at a reduced rate for the use of the Association.) The average cost of cleaning and whitewashing a room varies from 3*s.* to 4*s.* 6*d.* This sum includes materials and labour.

*Story of Mrs. Stokes.*

The love of cleanliness must, however, be ranked amongst acquired tastes. Those to whom it is a novelty do not always relish the innovation. One Mrs. Stokes had a 'filthy floor.' She did not refuse to let the Mission-Woman scour it, but stipulated that she 'was to let alone the cupboard, for neither

soap nor water had ever gone nigh that place, nor ever should while the breath was in her body to keep them out.' As there was fever about, and the poor woman was near her confinement, the Lady-Superintendent resolved to see what could be done by a little coaxing. So she told the Mission-Woman to take some of the disinfectants, and to offer to scrub the floor herself; warning her not to scold Mrs. Stokes, but rather to be tender with her. The Mission-Woman set off, armed with soap, powder, &c., and found the room occupied by a group of excited women, all talking at once of the recent visit of the new clergyman. He had said that he would not visit the room again until it was clean. They declared 'he was the most pryingest and ongenteelest man they had ever met,' and Mrs. Stokes begged the Mission-Woman to go and tell him that 'he might call morning or evening, or whensoever he pleased, it was no odds to her, for neither late nor early should he set foot in a place of hers; no, not if his pockets was full of bread-papers.' However, she said that her sister, a big, stout lass, should 'clean the floor, and welcome,' if the Mission-Woman would give her some of her 'stuffs.' The 'stuffs' were left, and the Mission-Woman, calling a few

days after, found that they had been used, and Mrs. Stokes was as friendly as ever.

*Window-gardening.*

Window-gardening seems a less essential thing, but it has a wonderfully civilising effect. It is touching to see how the love of flowers prevails among these poor people. It is the only refined pleasure within their reach, almost the only means by which the love of beauty implanted in us all can be drawn out or gratified. An old man said quaintly of some plants that he had cherished for years, 'They have been my public-house.'

Lady A. took some cut flowers to a meeting held in one of the worst streets of a very large and poor parish. There were but few persons present, and they were of a class whose countenances might seem to betray the total absence of all feminine feeling. It is very difficult to know what to say to these poor people when collected at a meeting, especially as every word is heard by every one present. Lady A. went from one to another, and gave to each a bright smile, a kind word, and a flower—three things almost equally rare in that court. They hardly thanked her, but their faces showed their pleasure. Outside the door was a gipsy-girl, who, though a depositor, had never yet had courage

to come to the Meeting. She pushed through the crowd of people who had collected outside and were looking in through the windows, and seated herself on a bench in the room. She, too, received a flower, and her tears fell on it, as she watched the lady at her gentle work. Another woman, a professed thief, held out her hand for a rose, and as she received it, silently nodded to Lady A., and then sat with folded arms, gazing in astonishment at the scene. Long afterwards some of these people enquired after 'our angel with the flowers.' She had been a most generous friend to them all, but nothing that she had done had touched their hearts more than this gift of flowers.

*Cottage flower shows.*

Some of the Supplemental-Ladies have kindly attended the 'cottage or window flower show' of their district, and have given away the prizes, and have quite won the hearts of the exhibitors by the interest thus manifested in their efforts.

*Loan bedsteads.*

Another plan for introducing something like decency and comfort into the homes of the poor is that of loan bedsteads at 1*d.* and 2*d.* the week. The following rules are sent to any Lady-Superintendent who is willing to undertake the charge of a loan bedstead:—

## RULES FOR LOAN BEDSTEADS.

*(Directions for Lady-Superintendents.)*

Each set consists of the following articles: An iron bedstead (or folder); a wool mattress, in loose calico cover; a pillow, in ditto.

If you are kind enough to undertake the charge of a set, it is particularly requested that you will observe the following rules:—

1. That you have the letters P. M. W. distinctly marked on each article.

2. That the set be only lent to such poor persons as are willing to pay 2*d.* per week for their hire. Should the payments be unpunctual, the set must be reclaimed at once.

3. That the set be only lent for a period of one month. (It is possible at the end of that time to obtain from you a written renewal of the loan.)

4. That before sending the set to any poor person, the hirer must obtain the written guarantee for its safe return from their landlord, or some other respectable householder.

5. That the calico covers shall not be taken off the mattress, or pillow, without the consent of the Lady-Superintendent, who will provide for their proper washing after each loan.

6. That a list be kept of all persons to whom the sets be lent, with a short description of their circumstances and the length of the loan.

Where this plan has been tried, it has generally met with success, and it has in some cases led to the purchase of a similar bedstead. The expense of an entire set (bedstead, mattress, and pillow) is 25*s*. In cases of sickness it is invaluable. For instance, a woman who had a husband and seven children could not speak sufficiently of the comfort of having a bed to herself during her eighth confinement. A girl, who hired the set for two months (having never slept on a bedstead before), found that it cured her of rheumatism. Until the loan bedstead went to her, she had been sleeping on a brick floor. She began to deposit 3*d*. and 4*d*., and persevered until the loan bedstead was replaced by one of her own purchasing. During a long period of scarcity of work, a wretched family in a very poor district had parted with everything. The mother was in the last stage of consumption. There was a husband, and there were seven children, but there was no bed. The poor woman was lying on a heap of shavings on the floor. The loan bedstead was offered. The sick woman longed to have it, but said they could never

pay the 1*d.* a week for it. So the Mission-Woman went away heavy-hearted, to think that for want of a penny the dying sufferer should lack the comfort of a bed. That evening the husband 'called round' to say that his wife had told him of the offer, and that it should go hard with him but he would earn a pénny to give her such a comfort as that. The bedstead was sent; they kept it six weeks and paid for it regularly. Here it may be remarked, that where the case is one of utter destitution, it is best as a general rule to send it 'to the parish.' Where timely aid may avail to save from pauperism and despair, there give help; but give it gradually, stimulating exertion, and seconding effort.

*Mission House.*

There is one great difficulty in working the plan of a loan bedstead, namely, that of finding a place in which to keep it when not in use. The Lady-Superintendent can seldom give it room in her own house. Where there is a Mission House the difficulty is overcome, but the greater number of districts are without this invaluable centre for parochial work. The providing or contributing towards the rent of a Mission House is one of the greatest services that can be rendered to a district. The uses of the house are manifold. Some of them

may here be pointed out and exemplified by referring to what has been done in one district, where the Supplemental-Lady has during the last two years most generously paid the whole rent of the Mission House. This particular house is an old one, and may have a curious history of its own, as it once belonged to Oliver Cromwell. The principal room has deep, old-fashioned window-seats and wainscoted walls, adorned with a little wood-carving. This house is the home of the two Mission-Women, who, in this district, work under one Lady-Superintendent. Its various rooms serve for the weekly Women's Meetings; for occasional tea-parties for the women; for adult and Bible classes; for a special class held by the clergyman every Saturday or Sunday for the purpose of instructing his people in the nature of Divine worship; and for temporary school-rooms for boys, girls, and infants. It is the storehouse for the flannel, calico, &c., required at the weekly meetings; for bedsteads and bedding, food and drugs, or anything required for parochial use. At one time a medical mission was also carried on there, a physician having most kindly arranged to come there for an hour or two every Sunday to give gratuitous advice to the members connected with

the mission. The inhabitants of this district are entirely poor, and were very ignorant, but they seem to have responded to the efforts made for their benefit in a very satisfactory manner. The class mentioned above as held by the clergyman for instruction in the nature of Divine worship has also inspired them with a love of their temporary church and a desire for a permanent one which is very touching. They have no money to give, but their substance and their labour they delight to offer. Many of them are cabinet-makers, French-polishers, wood-carvers, and such like, and some of them have given beautiful wooden decorations for their temporary church. Others, who are coster-mongers, have begged leave to give flowers in pots to add to its beauty. A young woman who is an upholsteress made and mends the simple church furniture and the surplices of the choir; and another girl equally poor undertakes their washing. The clergyman told a visitor that he had to restrain the liberality of his parishioners (who are all poor), lest the church should become too ornate!

*Best adapted for meetings.*

But to return to the Mission House. Of its various uses, not the least important is the one first named, the providing a suitable room for the women's

weekly meeting. The first step towards civilising and elevating the very poor is to draw them out of the wretched homes that have been described, to spend a couple of hours once a week in a clean, comfortable room, airy in summer, well warmed and lighted in winter, in the society of the Lady-Superintendent, and of the friends whom she may induce to come and help her. A school-room is the usual resource where there is no mission room; but it is generally too large for the meeting, and comfortless looking; nor can the use of it always be had at the times most convenient to the mothers. As the Mission-Woman ought to be the model of a tidy poor woman, so the room in the Mission House should be the model of a poor woman's parlour. It should be scrupulously clean. To keep it so is a part of the Mission-Woman's duty. It should be made as comfortable as circumstances will allow. The gift of an armchair for an old woman to sit in, of a couple of footstools for the use of younger ones, of a picture or two for the wall, and last, but not least, of a large cot in which several babies may be laid down to sleep, will be found most acceptable.

It is a great advantage also to have the command

*Small tea-parties.*

of a convenient room for giving occasionally *small* tea-parties to a few of the members of the meeting in turn. Large tea-parties given once a year in a school-room have their attractions and advantages; but small ones of from ten to fifteen guests have a quite different aim and effect. They enable the Lady-Superintendent to have a personal intercourse with her poor friends, which can hardly be achieved in any other way, and to exercise that personal influence which seems to be especially woman's work and woman's gift. Men may organise good works on a large scale, but it is peculiarly the part of women to bring the influence of a gentle education to bear on individuals. For a woman to go about bare-headed in the streets is a usual sign of degradation. It was therefore pleasant to hear that three women 'began bonnets' at a tea-party of fifteen in a very bad part of London. It is only in a limited circle like this that the power of the teapot as a missionary agent can be fully appreciated, or the advantages of a real friendly 'chat' between rich and poor. For the cost of such parties 6*d.* per head is quite sufficient; and they afford a pleasant and welcome recreation to persons in whose weary lives recreation is hardly known.

The relieving of actual distress is a subject of great importance, and requires considerable thought and painstaking, if we would do it in such a way as not merely to satisfy our benevolent instincts, but also to raise and uphold the sufferer whom we are relieving. *Almsgiving.*

The action of the Parochial Mission will be found a great assistance to those who have the will and the means to give, and who wish to give wisely. When a poor woman has begun to save and to deposit her pence, and has made the effort to tidy herself and to attend the meeting, she has taken of her own accord the first step towards self-help—towards emerging from utter pauperism. She must be helped to persevere in the good course; she must not be allowed to fall back again into listless dependence. Therefore it is an imperative rule that no alms should be given at the meeting. But payment for *work done* (by which we do not mean only 'sewing,' but all kinds of useful employment, as detailed above) is a most valuable form of assistance; and in times of general distress, when there is no employment to be had, this is a real charity. It may be said that it is a mistake to induce people, by creating a fictitious kind of work, to remain *Employment.*

where the population is too great to be maintained by regular employment; that they had better move to some other part of England or emigrate. This may be true; but a poor man with a wife and several young children, and no money, has not the means of emigration. Many are earnestly entreating to be helped to emigrate; some (and these are the most likely to succeed) have formed emigration clubs for mutual help; but there are many who are not fit for emigration, many who cannot obtain the means to emigrate immediately; many again whose want of employment is only temporary, but who, until they have acquired the habits of forethought which we would strive to inculcate, will certainly never have any resources to fall back upon during bad times; many again who, having saved something, have lived on their savings, but have exhausted them before work returned. To such persons a *low* payment for work done is a real boon. The scale of payment should be lower than the market value of the labour, so that no encouragement may be offered to indifference about obtaining regular employment. During the last three winters Lady B. has sent 20*l.* a month to the Lady-Superintendent of two Mission-Women in one of the most distressed parts of the

*Wages better than alms.*

East of London, for the benefit of its members. The only condition attached to the gift was, that all the money should be *earned*, none given. The Lady-Superintendent was often greatly puzzled to find or obtain work, but she succeeded; and, notwithstanding the distress, the weekly deposits steadily increase in this mission, giving reason for hope that real poverty is teaching the duty of providence. The Lady-Superintendent of this district finds it a good plan to buy and cut out materials for under-clothing; to employ the women to make them at the meetings, paying them for their work; and afterwards to sell the made-up garments to the depositors at the cost price of the materials. It is better thus to pay for the work done than to pay the women by the hour for working. This latter system is indeed prohibited in meetings worked in connection with the Parochial Mission-Women Association, it being essential that the women should not be tempted to the meetings by the hope of *getting* anything by coming, except the occasional chance of exercising their industry, and obtaining a fair but low remuneration for it. There is a great difference between paying so much an hour for work, whether done quickly or slowly, well or ill, and paying for

the making of a shirt according to the quality of the work. It is just the difference between alms and wages.

*Patch-work.*

Another excellent employment is patchwork. Some trouble is required to carry it out with success, but it has in some districts been found to succeed admirably. A copy of the rules for making patchwork quilts is always given to any Lady-Superintendent who is willing to start what are known among the poor as 'Lady Spencer's Quilts.'

The payment for the work may be given by the Supplemental-Lady; and the quilt when made may be sold to any depositor for the cost price of the materials, which will vary from five shillings to seven shillings and sixpence, according as the quilt is lined and bound, or not. Where patchwork succeeds, it is extremely popular, being very useful in itself, and a pretty embellishment of home, besides suggesting an excellent use for the cuttings of new materials, and the savings of old gowns and frocks. It is well to start the work by supplying a pattern star, a tin shape, two or three hundred papers, and a store of pieces ready for covering or sewing. A Lady-Superintendent,

who has been very successful with the patchwork, found that none of her women had an idea how the pattern star was made; and she was almost in despair at the difficulty of teaching them even to sew without knots. But she kept steadily to the rule that no bad work should be paid for. The workers rapidly improved, and now they all prepare their own pieces, cut out, fit, and fix for themselves. Where successful (which is not always the case, from the varying tastes as well as habits of various parts of London), the popularity of the quilts is so great that they are always bespoken, and many of the depositors are only waiting for an opportunity of purchasing what one described as the 'loveliest thing a woman iver lay under.'

*Attendance on Sick.*

But other occupations besides needlework may be provided. A poor widow may be paid one shilling a week to do the washing and mending for an infirm or aged person. A big girl may be employed and taught by the Mission-Woman to wait upon a young mother and her infant family during the first few days after her confinement, thus enabling her to enjoy that rare blessing among the poor, a few *days* as well as nights

in bed at that time of need. Again, the poor are very sensitive about their few articles of clothing being seen by strangers. A widowed mother met with a serious accident and was taken to an hospital. Mrs. W., the Lady-Superintendent, found a poor woman, a friend of the sufferer, who was only too glad to go once a week to the hospital, carrying the baby to see its mother and fetching the small store of linen of the sick woman, which she washed, mended, and took back again; thus earning one shilling a week. Five pounds go a long way in payment for such jobs as these, and afford great comfort.

*Employment for men.*

Much good has also been done by employing the husbands of depositors, when out of work. They have been set to do odd jobs of all kinds—to mend chairs and other furniture, to put handles on drawers and closets, to make windows to open and doors to shut, to clear from snow the path to church or to school, to whitewash the rooms of aged or infirm people, to open pipes or repair roofs, to clean the church windows, &c. People may thus be incidentally accustomed to feel the value of neatness, and may acquire a taste for doing little things for the comfort of home. Of course the

great rule of paying them below the usual rate of wages must be strictly attended to, and great care should also be used in the selection of the jobs to be done.

Many touching stories might be told of the success of this scheme. For instance, in Lady A.'s district in the remote East, there lived a poor old woman who had been bedridden for many years in a wretched attic, under a roof full of holes. Her only furniture consisted of her bed and two boxes supposed to contain clothes. A poor man who had been for weeks out of work, and whose wife was expecting her sixth confinement, thankfully mended the roof and window, so as to protect the sick woman from the inclemencies of the weather. It was affecting to hear of her delight because the rain could no longer 'puddle the floor.' Of course it was duly scrubbed, and she was heard to say again and again, 'Well, I niver thought I should lay and look at a clean dry floor in *this* world.'

*Small loans.*

Sometimes a small loan, enabling a man to make a fresh start, proves a turning-point in his otherwise downward career. Of course we all know the risk there is of losing such loans. Still the Mission-Woman ought to be a keen judge of the chances of

success in each case, and certainly many of those started by Supplemental-Ladies have entirely answered. A man named Sharp, who had been an engine-driver, fell sick. Illness gradually reduced him and his family to great straits, but the wife still continued to deposit a halfpenny or even a farthing 'sooner nor nothink;' and to attend the meeting 'for a breath of air.' Eventually the man recovered, but he was not fit to return to the hard work and exposure of his former occupation. Lady E., who had often aided him during his illness, gave him 10*s.* and lent him 10*s.* He started himself as a costermonger, with plants in pots for sale, and when last heard of was driving a brisk trade in wall-flowers. We need hardly add that he repaid the loan. In cases of sickness, of course, gratuitous relief may be freely and bountifully given. While a man is able to work, and his family are in good health, he *must* maintain them. It may be a hard task to feed and clothe them all, but we cannot help that. It is not in our power to raise the rate of wages generally, and if we attempt to do so, we shall find that, as our means are limited, we are withholding our help from those who are disabled from earning any wages, and to whom, therefore,

help is really due. But if prolonged sickness falls upon any member of a poor man's family, still more upon himself, then we do well to help him to the utmost of our power; for the rate of wages of day-labourers does not make it possible for them to lay by sufficient to provide for themselves the comforts necessary under such circumstances. The Supplemental-Lady may, if she see fit, entrust to the Lady-Superintendent a small sum to be laid out in nourishing food for such cases; and this food may be prepared and taken to them by the Mission-Woman. For this one exception is made to the rule which forbids the Parochial Mission-Woman being employed to carry alms—she may take to sick members of the mission cooked food, prepared either by herself or at the house of the Lady-Superintendent. *Help in Sickness.*

Hospital letters are especially valuable for London patients, on account of the crowded state of their homes. Consumption is very prevalent, and for patients residing in the East of London recommendations for the Victoria Park Consumption Hospital, whether for in or out patients, are in great request. To aid recovery from other illnesses, letters for the various convalescent hospitals and *Hospitals.*

homes are invaluable. A fortnight of fresh air and rest for a weak and weary Londoner is good for mind and body alike, and is often intensely enjoyed. Hospital stories are not apt to be entertaining, but the following history of a poor woman who was sent by Lady E. to St. Peter's Home, Kilburn, may possibly amuse as well as interest the reader. It shall be given in the words of a friend, who thus narrates it:—

*Story of Mrs. Law.*

"I first became acquainted with Mrs. Law (let us call her), some years ago, in a visit which I made with Lady C. D. to the Women's Meeting at ——. While Lady C. talked to Miss V., I chatted with the poor women who were gathered round the fire, and who had that ill-clad, well-chilled look, peculiar to our *very poor* in London. They told me many things about themselves and their trades, particularly about pickle-making, the principal industry of that district, which was described with unappetising minuteness.

"Last winter Miss V. told me that Mrs. Law had been very ill, and was still unable to work, and asked if I thought that Lady E. (the Supplemental-Lady of the district) would do anything for her. Lady E. was applied to, and most kindly paid for

her stay during two months at St. Peter's Home, besides giving her a warm black gown, to Mrs. Law's great delight. While staying at St. Peter's Mrs. Law used sometimes to come and see me, and she greatly entertained me with her confidences. One day I asked her where she was born. She was silent a moment, looking me hard in the face, and then said, "I was a gutter-gal." She had never known her parents nor her origin. She was sent when quite young to the workhouse, was brought up there, and afterwards got into some hard poor places, but had not experienced much cruelty in them. She said "she thought God Almighty was very tender over such children, leastways He had always been good to her, and now what a friend He had sent her!" (naming Lady E.) I proposed writing for her to Lady E. At first she had some doubts, but these passed away, and the next day she dictated the following letter without any difficulty, and evidently with great pleasure. I was obliged to suggest a change of topic now and then, as she was inclined to be so diffuse that she would still be dictating if I were still writing by her side :—

'ST. PETER'S HOME, *Easter*, 1869.

'HONOURED MADAM,—I received your kind present, and I return you sincere thanks, for it's the first dress that ever I had give me in my life, so you may see it was a surprise, and I hope you are quite well. I expects to be at home as to-morrow, for I've been here from the 16th of January, and I've been very happy and very comfortable. Whoever goes to visit it can find no fault with regard to it. All the Sisters is that kind, and the house as clean as you could wish, and the food is of the best, meat the best, and puddings and pies according to that is requisite, and all of the best, and plenty of it, and no stint no ways. The hours are very regular in the food and in going to bed of a night. The Sisters rubbed my back a deal, and as the complaint, which is a diseased chest, lays in my loins, it has been a comfort to me, for they rubbed me with a new flannel.

'Miss "HO" has made a very good choice according to what you told her for a gown, which I've made and am wearing now, which is Sunday, for the first time, and I've got plenty to mend it, which shows what a deal of consideration you've got for us poor folks. If you was passing the warehouse anywhen, and would call and see me, I should be greatly obliged. We do a great deal in bottling salad oil, and castor oil, and vinegar. But me, it's chiefly onions, walnuts, and that like, but I'm in the rough way. Sometimes we cut our own cabbage; this keeps me a standing all day, 5 hours without "setting" down, which is most trying to the female. I've seen a deal of trouble

with my two husbands, what one died at the tea-table, leaving me with three children and one at the breast, and it was eleven years afore I married again, and he laid in his bed two year and never got in his clothes. And while he were there the Lord took my lad which was 25 years old and 5 weeks of a deep decline. He was such a nice young man and so penitent. And I thank the Almighty that he was as patient a creature as ever could be. And give her (that's the lady) my kind love and respects, and I'm her humble servant,

'MRS. LAW.

'And there's never a night nor a morning what I don't pray God to bless her.

"Having finished it to her evident pride, I offered to read it to her; but I had hardly got down the first page when she became so deeply affected by her own eloquence that she began to cry, and rock herself backwards and forwards. I persevered, and, when I had read the last word, paused, not knowing what to say to this unexpected grief. Mrs. Law put down her handkerchief, and shaking her head very seriously said, "Well, now, that *is* a lovely letter! It's a great denial to me that I can't write, or I'd send plenty like it." Mrs. Law has since returned home, and when last heard of was going on well, and was in work."

We have hitherto considered chiefly the physical evils with which the poor of London have to contend; but there is another and still more serious class of difficulties to be met by those who would endeavour to bring up their families in respectable and virtuous habits. The temptations to evil of all sorts are so many, the facilities for vice so great, good influences so few and feeble, the control of parents over children is so slight, that if a child is ill-disposed, a parent has hardly any chance of success in correcting him. In London, even little children, both boys and girls, are sometimes led into crimes that it is frightful to think of. Yet they are not necessarily incorrigible. Various Homes and Refuges have been established for children of this class. To reclaim them is, however, a very difficult task, and requires the greatest patience, skill, and kindness; but there have been many instances of success; and there is no greater boon to a decent parent than to help him to place such a child in some Home where there may be a hope of its being rescued from evil and trained for good. In such cases, it should be an absolute condition that the father or mother should pay at least a portion of the cost of the child's maintenance. A

*Homes for bad children.*

written promise to pay the proportion agreed upon should be given by the parents before the child is placed in the Home; for the badness of the child must not be made a pecuniary gain to the parent. Not only will decent people readily pay one shilling and sixpence or two shillings a week for such a chance of saving a child from evil, but there have been most encouraging instances of parents, who have been leading immoral lives, making this effort for a child, and being led, in consequence, to reform themselves.

*Story of Kate Ellis.*

In one of the poorest parts of London, the Mission-Woman found a poor woman suffering from the usual miseries of weak health, unruly children, and a husband out of work. For more than a year this poor woman, say Mrs. Ellis, would have nothing to say to the Mission-Woman, and would hardly let her enter her room; but at last the Mission-Woman's unwearied patience prevailed, and Mrs. Ellis became first a depositor, and then a frequent attendant at the Meetings. Gradually she seemed to improve, and after some time she joined a class, formed in connection with these Meetings, of preparation for Confirmation. In due time she was confirmed, but she steadily refused

to receive the Holy Communion, saying that she did not feel good enough. At last the real reason of this refusal came out; she was not married to the man with whom she had lived for many years, and was not certain of the death of her husband, who had first ill-used and then deserted his wife and their two children. The clergyman made due enquiry, and having ascertained that this man was dead, married her to him with whom she was living. They had several boys; but her only girl was Kate, her daughter by her first husband, too truly described as 'a sad contrairy young thief.' Not only would she steal from her mother food that had been put away for the use of the family generally, but the neighbours also complained of her pilfering tricks and other bad ways. On one occasion her mother, having in vain tried to correct the poor child by beating her, locked her up alone for a whole day, in the hope of thus keeping her out of mischief. But solitary confinement did not suit Kate's views. She managed to escape through the window, and thought she 'would go out for a lark all alone.' Night found her settling to sleep under a waggon, where, happily, she was discovered by a policeman,

who took her back to her mother. The poor mother in despair went to the Lady-Superintendent for advice. The Lady-Superintendent referred to a lady who had visited her meeting, and it was soon arranged that Kate should be placed in Miss Cotton's Cottage Home at Leytonstone.* Miss Cotton consented to receive her for five shillings a week, of which the mother undertook to pay two shillings, and Lady E. the remaining three shillings. Thus the tie between mother and child remains unbroken. Kate has now been a year and a half at Leytonstone, and, though she gave great trouble at first, is much improved, and has once been successfully trusted to spend a few days with her mother at home. The mother herself, Mrs. Ellis, is quite another woman than the miserable drudge first found by the Mission-Woman. She has recovered her self-respect. Ellis makes her a good husband, and they are often seen together at church. Even when he has been out of work, she has never missed bringing the weekly two shillings to Miss M., who writes warmly of the improvement in their home, and

* The Children's Home, Leytonstone, Essex.

adds, 'Certainly, since paying the two shillings she has become a more regular depositor, and she is now saving for a Church Service.'

The Mission with which Mrs. Ellis is connected has been established several years. The Lady-Superintendent therefore proposed to the poor women that once a quarter they should endeavour to give a trifle towards some plan for the benefit of others, promising them on that occasion to read them the report of whatever society or object they selected for their little donations. The idea was heartily accepted by the poor women, and a variety of missions proposed to them, when they unanimously begged that their offerings might be given to the Home at Leytonstone. Of course their wish was complied with, and every quarter since a small sum has been collected from these poor mothers towards the general expenses of this Home for the reformation of vicious children.

*Older girls.*

There is no class of persons in greater need of the help that Supplemental-Ladies can give than young girls just emerging from childhood, who are either motherless, or are the children of bad parents, or whose home is in a very bad neighbourhood. They have not access to any respectable

families to which they may offer themselves for service; they have neither money nor suitable clothes to go and seek employment elsewhere. Their only resource is to marry very early. This many of them do, and it is very common at Women's Meetings to find grandmothers of from forty to forty-five years of age. These early marriages, wholly unprovided for, of course do not tend to raise the social position either of those who contract them or of their usually numerous offspring; yet this is the best lot that these poor girls can look to. Many of them, however, are earnestly desirous at once to retain their respectability and to raise themselves to a higher level, and are willing to make any effort for that purpose; and there are no persons on whom help may be bestowed with a fairer prospect of being rewarded by success. Perhaps the best way of showing how they may be helped will be to give some instances of individual cases. The following short account of some which have occurred in one of the East End parishes is taken from the letter of the Lady-Superintendent in answer to some enquiries made by a friend on this subject:—

*Letter from a Lady-Superintendent.*

'The case of Mary N. was indeed a most interesting one. Her father was a terrible drunkard and a bad husband; her mother, a worn and weary woman, who had (I can only say) *dragged* up a large family, of whom Mary was the youngest. All seemed of that hopeless, ignorant class so difficult to do anything with. The man died as he had lived; the poor woman soon followed, after a fortnight's illness, during which she was attended with devoted love by Mary, day and night. I did not then know them. After the funeral Mary obtained employment in a factory; but she seemed unhappy in it, and told the Mission-Woman that she would like to emigrate, as she had no one to care for her, and she wanted to get away from the bad people around.

'When this was reported to me I went to see her, and found her certainly one of the very rough uncared-for ones. I gave her a letter to Miss Rye, who was most kind in receiving her and giving her some clothing. And here Lady G. H. was a true friend, supplying me with money, which, in addition to a small sum given me by a gentleman here, enabled me to supply this poor girl with all she required to make her comfortable and

give her a good start. Though brought up in such deplorable ignorance, her love for her mother was simply *beautiful*; and that poor woman, who seemed herself so dead to common things, had yet a confidence in God for her child. Mary told me that she was continually praying during the last fortnight of her life that God would keep her child from the bad; and in the last talk that I had with her before she sailed, while expressing in her peculiar way her gratitude for all the kindness she had received, and her real thankfulness to be as she was, while some of her wild companions had that week been sent to prison for robbing "the chaps" (*i. e.* the sailors), she attributed all to "mother's prayers that I might be kept from the bad." On the voyage out she was taught to read and write. On her reaching Geelong she immediately obtained a place as general servant, where she remained three years, until she married a respectable young man earning good money. In her last letter she expressed her happiness in being able to attend the services very often in the week as well as on Sundays, the church being very near; also regretting that there are not Women's Meetings there too as here. This *one* case is worth

all the labour and anxiety of working this mission during the six years we have just closed. My Supplemental-Lady has most kindly and liberally assisted me in two other emigrant cases, and has also rendered us a valuable service by establishing two very nice young women as ladies' maids in good families—has been the means of materially improving the health of a crippled young woman by providing for her stay at St. Peter's Home, and also of helping a little crippled child by sending her for a month to a small happy "Home" at Worthing. I think some of the young members of Lady A.'s family gave this poor little child an extra week. It has been as the sunshine to little Rose P.'s life. . . . Through Lady G. H., too, I am indebted for some important help to Lady J., who is about to make us a *third* present of good, strong, knitted stockings, beyond all price to our poor, they are so warm, and last so long. These are some of the great benefits we are deriving from our Supplemental-Lady; and I am glad to have this opportunity to express how deeply we value the ever-ready, graceful sympathy of Lady G. H.'

*Female penitents*

There is a sadder subject yet, on which a few words must be said. There are young women who,

perhaps, might have been saved from evil by timely aid, but to whom that aid has not come. There have been many instances of Mission-Women finding out such people, some of them having come of themselves to the Mission-Woman, and of their having been placed in Refuges or Homes, where they might have time and opportunity for repentance, and for a change of life. It would be superfluous to dwell on the usefulness or the duty of helping to rescue such wretched ones, when the opportunity to do so presents itself to us; but it may be well to give the history of one or two such cases as the best way of showing how indispensable is the help of such an agency as that of the Mission-Woman and her Lady-Superintendent, to enable us to reach them, and of a Supplemental-Lady to rescue them from their state of degradation.

*Story of Sarah F.*

Sarah F. was the only surviving child of a widowed mother. When in service, she went out 'pleasuring' one Sunday evening with a party of young people, was taken to a public-house to be treated, and while half tipsy was tempted and fell into sin. After a time she lost her place. She was so utterly ashamed that she hid herself from her mother, and after having spent her small savings and parted

with most of her clothes, she took to the streets to support herself. Meanwhile the poor mother gave up her work at some 'place of business,' and devoted all her time to hunting up her child. As she afterwards told the Mission-Woman, she 'hunted high and low,' gradually sinking into greater poverty. Her husband had left her 'a good houseful of furniture.' This was parted with bit by bit, so that when, at last, Sarah was found, the mother was as poor as the daughter; and, alas! for some time both lived on the wages of sin earned by the latter. In that wretched neighbourhood there is a place popularly called 'Jack's Hole,' from its being the common resort of sailors, and the scene of their reckless carousals. Here Sarah and her mother lived; but their sufferings from cold, want, and vice were too terrible to be repeated. Here the Mission-Woman first found Sarah. In addition to her other miseries, she was at that time so crippled with rheumatism that she could neither stand upright nor move arm nor foot. Mrs. F. said that the girl had often gone out at night barefooted and fasting to earn by sin the morrow's food for herself and her mother. What a mercy was that disabling illness! The good Mission-

Woman used to visit the F.s every day, but says she thinks she was not of much use to them, as the poor mother was so devoted and so handy that she cleaned, nursed, and cooked quite nicely. Of course the Mission-Woman reported this case to her Lady-Superintendent, Miss W. When Sarah got better Miss W. wrote to her Supplemental-Lady, the Honourable Mrs. G., asking for help to provide her with some clothes, and received for answer that if Sarah would go into a Penitentiary, Mrs. G. would give her all she needed. Miss W., though fearing Sarah would decline this, went herself to propose it to her. The Mission-Woman had so prepared the way that the poor girl was only too thankful to accept the offer, provided only Miss W. would promise to look after her mother. The promise was readily given and most faithfully kept. Poor Sarah profited greatly by the religious teaching at Wantage, and some of the letters to her mother which she dictated thence were very touching. She seems to have felt in some degree what she owed to Miss W., and sent her a book-marker worked by herself, with the words "The blessing of God rest on thee for ever." After nine weeks' stay she died at Wantage, worn out with sin and misery. The mother could get no employ-

ment, so Miss W. with much difficulty persuaded her to go into the workhouse. When she had been there only a week, she was appointed nurse, and she has continued to hold that office ever since. Before Sarah's death, Mrs. G. paid her expenses to Wantage, that she might see her daughter, the matron kindly lending her a shawl and bonnet, to spare her the humiliation of going amongst strangers in workhouse garb. Miss W. still visits her at the union from time to time, and comforts her by telling her that she must not consider herself a pauper, as she earns her bread by attendance on the sick.

*Story of Mrs. Jenkins.*

Another young girl became acquainted with a sailor, named Jenkins, who after a time deserted her and their child. The baby died; the poor mother took to the streets, and tried to earn her miserable livelihood in the district or court above referred to. One night she accidentally met the man who had been her ruin, and the result was that he married her. In a few days he had to go to sea again; there was some difficulty about the half-pay, and he was very much grieved at having to leave his wife without any means of support. In this distress he went to the Mission-Woman, and in

the most solemn way left his wife to her care. What was to be done with the poor young woman? It was thought best to try and get her into a Penitentiary until some means could be found for her to earn a decent maintenance. Application was made to several Homes, the clergyman wrote to others, but all were obliged by their rules to decline receiving her, on the ground of her not being an unmarried woman. Meanwhile the Mission-Woman was most anxious to keep Mrs. Jenkins under her own eye. Miss W. therefore resolved to use some of the money which her Supplemental-Lady always left at her disposal, to rent a room for her in the same house in which the Mission-Woman lived. Here Mrs. Jenkins lived for two weeks and three days, and during that time neither landlady nor Mission-Woman ever heard a bad word from her. Finding that she could not sew, they employed her in scrubbing and cleaning. At the Mission-Woman's wise suggestion, Miss W. paid for her suppers, which they ate together, and thus the evening hour of temptation was safely passed. The clergyman's wife advertised for her in the local paper, for a place as general servant, got sixteen answers, and sent Mrs. Jenkins to one of the places. She came

one Sunday to see the Mission-Woman, and told her that she was very kindly treated in her situation.

In all cases of this kind it is well to *give* cautiously and gradually. If even necessary clothing be given with what seems to the recipient lavish liberality, it becomes a temptation to her or to her parents, as the case may be, to convert the articles which have not hitherto been found to be absolutely indispensable into gin. If a young girl wants clothes to enable her to obtain a situation, she should be required to earn at least half of the amount necessary to purchase them. A good clever Mission-Woman, who should be a kind of model mother to all young girls needing help within her district, will easily devise employments which will enable her to do this. In the case of those who have already fallen into sin, or who (like Lizzie) are too grossly ignorant to be capable of doing anything, the willingness to enter a Penitentiary or a Home may be taken as a proof of their willingness to make an effort to help themselves. Some under-clothing may be given at first, with the promise of a petticoat after one week of good behaviour at the Home, of a pair of boots after a second week, and a gown at the end of a month.

Thus the temptation to part with the clothing given is guarded against, and the wild Arab, who has hitherto known no law and obeyed no rule, is helped through that most difficult period of her probation, when she is obliged, for the first time, to yield herself to training, to obey directions, and to submit to minute surveillance.

*Visits of Supplemental-Ladies to meetings.*

An occasional visit from the Supplemental-Lady to the Weekly Meeting of her district is in itself of great service. If the mission matters are going on well, it pleases, cheers, and encourages all concerned. If they are flagging, it often infuses new life. The people like to be visited by a lady from the West End. It gives them a proof that they are thought of and cared for by some whose lot in life is in every way so different from their's, and it soothes them and warms their hearts. Any lady, who will devote an afternoon once or twice in the year to an expedition to the meeting of her mission district, will surely be rewarded by the cordiality with which she will be received by both Lady-Superintendent and Mission-Woman, and the evident pleasure which she will give to all the poor women there assembled, especially if she will talk to some of them individually, ask after their babies, &c. Nothing should

be given at the Meeting. It should be a visit simply of courtesy and friendship. The Lady-Superintendent of an East End mission already referred to in this paper says that before her mission was established the poor in her district used seriously to believe that it was the wish and endeavour of the rich to grind them down and keep them poor. Now, that feeling is quite changed, and she is sure that many of her people if they heard such sentiments uttered would eagerly contradict them. No one could have entered her numerously attended meeting, and observed the cordiality with which even a stranger was received and welcomed there, without being convinced that as to her present estimate of their feelings she was right.

*Their effect on the poor.*

Another Lady-Superintendent writes thus to a friend:—

"Lady G. H. is also most kind in her warm sympathy with her annual mission 'tea,' not only assisting with money, but enduring the fatigue of a journey to our East End, pouring out tea at one of the tables and taking it with the people, in so kind a manner that 'the great lady' (as she is called) not only warms the hearts of my poor women in a wonderful manner, but affords them a subject of happy

talk through the year. Our Lady-Managers and Supplemental-Ladies little imagine to what valuable purpose their time is given when they are able to come among us in either capacity."

The gift of Scripture prints, or of scrap-books containing pictures or prints of Scripture subjects, for use at the Meeting, is very acceptable. Many of the lower classes in London are sadly ignorant of the simplest Bible narratives, and even those who have heard them have scarcely received any idea as to their meaning. Some instances of their ignorance, and also of their simplicity, and readiness to receive the impressions conveyed by these narratives, may be given in the words of a Lady-Superintendent, who thus relates some incidents connected with a mission of which she had charge:—

"Illiterate folks learn but little by attending church. It is painful to notice how little they know and realise even the Life of our Lord, and how intensely they delight in that Divine History when presented to them in a form they can comprehend and apprehend. These poor women (if the right class for a mission be reached) are grown-up children, and need much the same sort of teaching as a mother gives her children. I tried it, and saw how it

answered both at S. and at B. At S. we had a good many steady church-goers, and even communicants, as well as others of very different habits; but the result was the same. They enjoyed the story-book, the cheerful conversation, &c.; but their deepest emotions came out over our little service. I took the Life of our Lord, and of course always prepared my notes beforehand, and took them with me, that the women might see what a serious responsibility I felt this part of our meeting to be. I divided the Life of Christ into eighteen or twenty-four events, such as the Annunciation, Nativity, Childhood, Baptism, &c. &c. I tried to present the incident separately and to make them realise and talk over it, and then by uniting it with the previous readings to feel that it was another link in a continuous chain, another chapter in a connected story.

*Pictures.*

"Lady L. M. lent me some charming scrap-books, which were a great help in making the women understand the story of Christ's Life, and the peculiarities of climate, country, and Jewish life. I remember so well these readings, and can recall the faces, the tones of voice of some of the women, and their earnest attention and quaint remarks. When going through the Annunciation, and the meeting between

Mary and Elizabeth, I said something about the example such holy talk was between an old woman and a young one. "Ain't much of such talk nowadays, leastways at the Mill, where the old 'uns always tries to do the carrying-on for the young 'uns." The Nativity called forth great compassion for the Blessed Mother, and one woman said, "Them innkeepers was wusser than the parish, for even they daren't turn a woman in labour into the stables; niver heerd such beasts in my life." And one day I took the Family of Bethany, and in describing the sisters so honoured with special friendship by our Lord, said how different they were in character, and that we were too apt to think all good people should be alike, &c. "I guess they was as different as peas and taturs; but the good Lord, He likes a taste of all sorts." We went on with that history, and I showed my picture of the raising of Lazarus, and told the story as thrillingly as I could. But my audience were not so much pleased as usual, and old Mrs. C., who was sitting with folded arms, rocking herself, kept sniffling with disgust, till at last she broke forth: "Must 'ave been mighty unpleasant to have seen a corpse ros'd hup. I'd 'a run off I 'oud, I'd not 'ave stayed."

"I will only add one more story, and that was when we came to the Crucifixion, because I can never forget the intense stillness, only broken by the dropping of old Kitty P.'s tears on the wooden table; and there were many others equally affected. But Kitty could not stop crying, so when the rest were gone I went and sat down by her, and taking her apron from her dear old face tried to soothe her. She was a goodish old body, who "kep' her church," and shared the Offertory alms. But when I said, "You must have known that our dear Lord died for us," "Yes, yes," she replied, "in course I knowed He was put to death, but I niver knowed they cut Him about so cruel, and now I'll niver git over it."

"I believe such miraculous power still lingers in every incident of that Blessed Life that its mere narration, if told with loving reverence and prayer, produces an effect on both parties which no other story can ever attain to. Like the five loaves, it fills thousands with its abundance, and yet more is left at the end of the feast than at the beginning."

*Parochial Mission-Women Association.*

To return now to the original paper which is given in the Introduction, and which contains the plan of the Supplemental-Ladies Association, and the reason

for its union with the Parochial Mission-Women Association. The principle of the latter Association is, as there stated, 'to help the poor to help themselves.'* It starts by employing as the agent for their improvement one of their own class; one who has experienced hardships and difficulties similar to those which they have to meet, but who has known how to overcome them, instead of being overcome by them. 'You see, she's just one of ourselves, so she knows our ways,' was the explanation given by a very poor woman of the affection felt for an excellent Mission-Woman; and the success of the work depends in a great measure on this feeling. The Mission-Woman receives from the Fund a small weekly allowance, carefully settled in each case by one of the Lady-Managers, not according to her supposed merits, but according to her actual needs, as, for instance, whether she has a child dependent upon her or not, &c. For she is to be looked upon, not as a person hired to do a certain work for a certain payment, but as one who desires to give herself up to the service of the Great Master, and to do good works for her neighbours; and who desires nothing more for herself than to be set free to do this by being

* See Appendix B.

assured of her maintenance 'in that state of life, in which it has pleased God to place her.' She is seldom required to do anything very different from what she has all her life been in the habit of doing; the great difference is, that she is asked, and enabled, to do for others what she has hitherto done for herself. From room to room in the darkest courts and alleys she threads her way, now making the bed of a sick woman, or mending the clothes of a blind one; now washing the new-born baby, or getting the elder children ready for school; now seeking the fallen, or finding the desolate; sometimes collecting the pence of the thriftless, at others teaching domestic economy to the ignorant; always striving to be the friend of the friendless, the helper of the neglected. There is an eloquence in deeds to which words cannot attain; and many an infidel is led to believe in a religion, which induces a stranger to take trouble to make his wife more decent and his home more comfortable. The Mission-Woman probably has all her life been familiar, more or less, with suffering and wretchedness. Now for the first time she has it in her power to alleviate them. A place has been found for her in the

Church's work. She has been selected by her clergyman to labour in his parish among his poor. She is instructed, guided, and helped by her Lady-Superintendent, with whom she is in constant communication. She is enabled to 'learn the luxury of doing good,' hitherto probably looked upon by her as the exclusive privilege of the wealthier classes.

*Lady-Superintendents.*

But it is upon the Lady-Superintendent that the real burden and responsibility of the mission rest. To her should be referred any plans which may suggest themselves for the benefit of the poor. She knows how far they are likely to meet the wants of her people and the wishes of the Incumbent. She knows, too, the exact needs of her Mission-Woman, and should be consulted as to any gift or other kindness that may be proposed for her, whether as an encouragement in her labours, or as a help to her in sickness or family troubles. The Lady-Superintendent has often no one connected with the district to whom she can appeal for assistance. She lives and labours in the midst of wants, woes, and sufferings, the sight of which must often weigh down her heart; and it is an invaluable support to her to know that

there is a friend to whom she may at any time have recourse for sympathy, for advice, or for help. Thus, by the institution of Supplemental-Ladies another link is added to the chain which unites the East End of London with the West End, the rich with the poor.

*Supplemental-Ladies.*

It is hoped that no one who may have read these pages will be discouraged by the number or variety of good works suggested, nor by the costliness of some of them. It is not supposed that any one lady would attempt them all, nor would it be desirable that she should do so. The circumstances, the occupations, the wants, the feelings, the peculiarities of the poor in different parts of London differ as much as those of the inhabitants of different villages or towns in the country, perhaps as much as they did in the days when the numerous villages, now absorbed into one vast metropolis, were separated from one another by fields and lanes. But here it is that the usefulness of this threefold chain is seen. The Lady-Superintendent and her Mission-Woman are thoroughly acquainted with the character and wants of their own people. Guided by them, the Supplemental-Lady is in no danger of wasting her efforts by

trying in one district schemes which are suited only to another. On the other hand, many plans have been here omitted which may well be adopted. But the variety of kind deeds which may wisely be undertaken is probably inexhaustible. An attempt has been made to point out some of them; the intelligence and benevolence of individuals, inspired by the necessities and adapting themselves to the circumstances of various times and places, will doubtless suggest many others; and fresh methods will be found of helping the poor to raise themselves to a state of comfort and self-respect. The descriptions given above show how vast are the wants, and how few the appliances for meeting them, in the East of London. By co-operating with a Lady-Superintendent, the Supplemental-Lady unites a poor parish, having few or no local resources, to the benefits of the many institutions which have had their origin in the wealth and intelligence of the West of London; and thus widens the field of usefulness of the one, while she alleviates the poverty of the other.

The Supplemental-Ladies Association has now been at work three years. The preceding pages will, it is hoped, prove that the 'objects' originally

proposed have been steadily kept in view; that the 'methods' recommended have been tried and found successful; and that the Association has not altogether failed to 'promote the spiritual and bodily welfare of the poor in the East of London.'

# APPENDIX.

# *PAROCHIAL MISSION-WOMEN.*

## A.

### A PAPER ORIGINALLY READ AT THE CHURCH CONGRESS, MANCHESTER, OCTOBER 15, 1863, BY VICE-CHANCELLOR SIR WILLIAM PAGE WOOD.

(*Reprinted by the kind permission of the Lord Chancellor.*)

THE subject which I have undertaken to bring before the consideration of the Meeting has already been introduced to the notice of the Church Congress. A paper was read on the Institution of Parochial Mission-Women, by the Rev. Wellington Furse, at the meeting of 1862, which stated the origin, constitution, and aim of the society concisely, yet fully, and enforced, with an eloquence which I should endeavour in vain to emulate, the arguments in favour of its further development. I hope that the actual work, as well as the origin of the institution, has become well known by the simple and deeply interesting narrative published by the Hon. Mrs. Talbot, one of the Lady-Managers.* It would, indeed, be sufficient to refer to that publication and to Mr. Furse's paper, without further

* Rivingtons, Waterloo Place, London.

observation on my own part, were it not for the recent date of the undertaking, and the increased confidence in its success which has been derived from the experience of another year. It has now acquired a recognised position as an auxiliary in parochial work, by the place assigned to it in the Bishop of London's great scheme for supplying the spiritual wants of the metropolis and its suburbs. Many here present must recollect the appearance of a little work called 'The Missing Link,' under which quaint title a narrative was given of the ready access obtained to the homes and hearts of the poor, by the employment of women selected from their own rank of life. These agents were called Bible-Women, and the history of their work, in stimulating the indolent to exertion, in reclaiming the vicious, in teaching by example the advantages of a clean, well-ordered home, and, yet more, in leading those whom they visited to a longing after better things, to a desire to become acquainted with the Word of Life, could not fail to interest every reader. The chain of Christian brotherhood seemed to have snapped like the electric cable in some of its submerged links. The missing link was to be found and riveted.

It is, however, obvious to all who have a firm faith in the Divine mission of the Church, that the permanence and ultimate success of any scheme for diffusing a knowledge of Christian truth must depend mainly on its being made to harmonise with the agencies already engaged in carrying on the Church's work. It is well if we have been shown a *link* that will bind the rich to their poorest brethren, but the whole chain must be brought home and secured to the

firm ground, the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. This was felt by one who had perused the work. The thoughts that God put into her heart were communicated to the Incumbent of a London district. The seed had fallen in good ground, and bore fruit. In the early part of 1860, four ladies, members of our Church, endeavoured to avail themselves of the agency of Mission-Women, by means of a society, of which they became the Managers. The society was constituted on the following principles:—

1. That the Mission should be part of and be subordinate to the parochial system of our Church.

2. That the Mission-Woman (being of course a member of the Church of England) should be selected by the Incumbent of the parish from amongst the poor; and that her work should be superintended, not only by the Incumbent, but by a lady of education, to be also named by him.

3. That no direct relief in the shape of alms should be given, but that the Mission should be the extension of Christian civilisation (the only true civilisation) among the poor—that they should be instructed and encouraged in habits of Christian love and courtesy, in self-discipline, and self-support.

I will very briefly touch upon each of the above heads.

First, as forming part of the parochial system, a Mission is established only upon the application of the Incumbent. He selects the Mission-Woman and the Lady-Superintendent. The Mission-Woman is not a Scripture reader, nor a teacher of religious doctrines, but through her agency,

and that of the Lady-Superintendent, the pastor is informed of the spiritual necessities of all who are brought within the sphere of their influence. They are instructed to refer to him alone in all such cases. The arrangement may be terminated by a month's notice on either side—viz. by the Lady-Managers of the society, or by the Incumbent; so that the possibility of collision with the Incumbent, or interference with his office, is effectually prevented.

Secondly, the Mission-Woman is taken from the ranks of the poor. I cannot here do better than repeat Mr. Furse's citation from Mrs. Talbot's work: 'She goes among them a living witness that one of themselves may be something better and happier than *they* are.'

The object in view would be frustrated if the Mission-Woman were raised by the society above her original position. The salary, therefore, is purposely kept very low, from 8*s.* to 14*s.* a week, according to the circumstances of the work, and the time that it requires. She is one whose habits of cleanliness, economy, order and sincere piety are attainable, through God's blessing, by all of her own class. Of this she is to be the living witness, subduing them to her own nature through the sympathy of affection, not by any exhibition of herself as a model or a teacher. Her work is done quietly and simply, often as a portion of her daily duties. No attempt has been made to define it. She enters one house, and finds its inmates prostrate with fever, in the midst of dirt and squalor. She will clean the room, set things to rights, watch, if necessary, through the night. In another place she encounters drunkenness, and all its miserable consequences; the

clothes, the furniture pawned, even down to the bed and bed-clothing. She will take a favourable moment for letting the wretched inmates know with how little self-denial they may be raised from such misery to comfort. To re-kindle the feeling of hope, which becomes all but quenched in the miseries of squalid poverty, is her constant aim. In other cases she will suggest the sending of children, hitherto wholly neglected, to school. In all she will strive to bring those whom she visits to their pastor, and through him to the Great Shepherd of the flock. She brings specially before his notice those little ones whom their Saviour is ever ready to embrace; and the testimony of the Clergy as to the increased number of infants brought to them for Holy Baptism, through the agency of the Mission-Woman, is uniform and striking.

Those who have had any experience of the poor will know how much more effective such an agency must be than any visits, however kindly meant or kindly conducted, by ladies or gentlemen, or even by the Clergy themselves. With reference to the *social* character of the degraded, the Clergyman must be ignorant of much that is known to the Mission-Woman, who has had herself to struggle with poverty. His friendly remonstrances, if extended beyond spiritual matters, are frequently rejected as interference. I have heard of the poor saying, with regard to the visits of an exemplary Clergyman, that it seemed as if the policeman were looking them up. Neither can the Clergyman's wife, or any lady, thoroughly master all the besetting temptations of the poor to improvidence, and consequent disorder. There is always a risk, also, when the visits of the wealthy

are expected or frequent, of a false or hypocritical display either of poverty or good order, as may be thought most expedient, at the time of the visit. The Mission-Woman drops in as a neighbour and a friend.

Mr. Furse has referred in heart-stirring language to a higher point—the blessing to the Mission-Women themselves in having such an opening given them to a devoted life. I will only, therefore, state the fact, that in many cases the duty has been accepted with thankfulness by widows, anxious to serve their Heavenly Master, as He was served of old by those women who followed His steps on earth. In others, those who have themselves home duties to perform have nevertheless found or made time for executing the work of the Mission.

Thirdly. The third principle, namely, abstinence from almsgiving, forms a special mark of distinction between the work conducted by the Parochial Mission-Women Society and that carried on by district visiting. I purposely abstain from contrasting any one branch of parochial work with another. District visiting may be all-important with reference to many objects of its own, but the Mission-Woman's efforts would be at once paralysed if there were any mistake as to the object of her visits, any expectation of her assisting the poor to do that which we all, both rich and poor, are alike too ready to do—namely, shift their burthens upon the shoulders of others. She is to teach them how they can best *diminish* the burthen by removing all the self-imposed weights of sensuality or folly; how they can most aptly economise and apply such strength as they possess; and, lastly, with the Minister's

help, how they can most cheerfully bear that which must ever remain to be borne, when all is done, as being the duty assigned by no hard taskmaster, but by One who said of old by His prophet, 'As thy days so shall thy strength be.'

Having thus stated the *objects and principles* of the society, I will now shortly speak of its *constitution and general working*, and then of its present position.

The Lady-Managers have the general control of the undertaking and its funds. These funds are, however, carried to the treasurer's account at the bank. To the Lady-Managers applications are made by the Clergyman for the establishment of a Mission in his parish.

The Clergyman then appoints a Mission-Woman and a Lady-Superintendent, to be approved of by the Managers. It is not thought desirable, for many reasons which I need not enter into, that the Clergyman's wife should act as Lady-Superintendent. I have spoken of *one* Mission-Woman—in some cases, if the funds will permit, two have been appointed, and of course any number may be so employed. A room is provided (if there be not already a school-room or some other suitable place) for weekly meetings of women who have been visited by the Mission-Women, as they may be able to attend.

The Managers supply the Lady-Superintendent with funds for the purchase of materials for clothing and bedding. These are purchased at wholesale prices, to be again distributed, at cost price, to women willing to buy and work them up. The materials are kept at the Mission-rooms, where the weekly meeting is held, and the poor

women attend with the Mission-Woman and work them up. They are not allowed to remove any materials to their own home till the whole cost price is paid; but, if they like, may pay for and remove them at once, instead of working on them at the meetings.

The Lady-Superintendent presides at the meetings, and converses with and reads to the women whilst they are at work. The Clergyman attends before the close of the meeting, and the women are dismissed with prayer and his blessing. The reading by the Lady-Superintendent is not necessarily of a religious character, but varies according to the wishes of the Clergyman.

The Mission-Woman in her visits collects the payments for clothing and bedding, and also for Bibles and Prayer Books, which are provided at the cost price of the Society for the Promotion of Christian Knowledge.

Accounts are made out weekly, according to very minute and accurate printed forms, of all payments made by the poor, and are transmitted regularly by the Lady-Superintendent to the Lady-Managers. The expense of a Mission is between 30*l.* and 40*l.* In some instances the whole or one-half has been supplied by the liberality of an individual. The Incumbent is expected to raise something towards the expense, though this is not made a condition of the establishment of the Mission when the parish is a very poor one.

These weekly returns also contain one of the number of visits paid daily by the Mission-Women, and the numbers present at the weekly meetings, in order that the Managers may be able to form some judgment of the efficiency of the Mission. From 100 to 150 visits can be made in the

week, though this number is sometimes exceeded. The Lady-Managers from time to time, and without any previous notice, themselves visit the work meetings.

Once or twice a year a tea-party is given to some of the women who attend the weekly meetings, at which the Lady-Superintendent presides; and one of the district Lady-Managers attends if possible.

The Lady-Managers have great pleasure in receiving the Lady-Superintendents at small friendly social parties at their own houses.

These various meetings tend materially to the cheerful and harmonious working of the whole scheme. It is, indeed, essential to its distinctive Christian character that the Mission-Woman herself should be from time to time refreshed in spirit, and upheld in her work as a labour of love. The danger against which it is perhaps most necessary to guard her is that of a too businesslike routine discharge of secular duty. She may herself sink into a mere collector of pence or maid-of-all-work, and cease to labour as a loving Sister of Mercy. The intercourse with the Lady-Superintendent and the Clergyman should (as it is believed it does) counteract this tendency.

This is the simple machinery of the society, to which, however, has been made, since Mr. Furse's paper was read, one important addition—viz. a Committee of Reference, consisting of eight gentlemen, whose names would inspire confidence in any assembly of Churchmen. They are to meet annually for the purpose of examining and auditing all the accounts. At such meetings a statement of the whole working of the society is laid before them by the

Lady-Managers; and their suggestions and advice are asked as to any fresh regulations for giving steadiness and stability to the work.

The Lady-Managers have also the privilege of convoking a meeting of this Committee, if necessary, owing to any difficulty or embarrassment in the work. Two of the Committee of Reference act specially as auditors, and audit the whole accounts yearly. I cannot here insist too strongly on the advantage of this business element in the transactions of the society. Many useful works in the Church of Christ have been greatly hindered by carelessness in finance. We have the great example of St. Paul, who would not even send Titus alone with pecuniary aid to the Corinthians: 'That no man should blame us in the abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men.'—2 Cor. viii. 20, 21.

Such is the constitution and working of the society; and now one word only on its present position.

When Mr. Furse read his paper last year, the society had established twenty-eight Missions. In the report for June in the present year they are mentioned by name, and amount to forty-six. They now amount to fifty-one,* and fresh applications are continually received.

The Missions are principally in the metropolis and its neighbourhood, but others have also been established at Plymouth,† Reading, Plumstead, and Chatham. The

* Increased since this paper was read to 133.

† An Exeter Diocesan Branch now exists, under the management of Lady Louisa Fortescue and Mrs. Pole Carew, &c., in connection with the parent society which supports several Missions in that diocese.

society has received the express sanction of his Grace the Archbishop of Canterbury, the Bishop of London, and Bishop of Winchester, in whose dioceses principally the work is carried on. The Bishop of London himself preached the first sermon, when a collection was made in support of the institution, and has placed the 'Parochial Mission-Women' on the list of Christian works which he is desirous of carrying into effect by means of the large fund proposed to be raised in his diocese.

These details, few as they are, will show you that the work is appreciated by the clergy and is in full vigour. During the year to which the last report extends, the forty-six Missions received from the poor 1,217*l.* 12*s.* 1¼*d.* in payment for clothing, bedding, Bibles, and Prayer Books. Of this sum, sometimes 1*l.* a week has been received in a single Mission in copper, 6*s.* or 8*s.* being in farthings; these payments increase as the poor rise in position.* These figures alone serve to show that the work is appreciated by the poor, and in no case have these contributions caused any diminution of the deposits in provident funds, or other saving deposits, which have, in many instances, as might be expected, simultaneously increased.

Instances could be given, if time would allow it, which might interest those present, of the effects of the work as far as the present short experience has developed them. Mrs. Talbot's excellent book contains many such details.

* The last printed report of this society contains the following table, which shows the progress of the association in the ten years during which it has been at work (from March 1860 to the end of

As an example of its diffusive, leavening character, I may mention the case of a poor woman who was lately heard saying to another at one of the weekly meetings, 'I am sure I hope you will find this answer to you as it has to me: why, with the bits of furniture I have bought by degrees, I can now hire a room for 2*s.* 6*d.* a week, instead of 4*s.* 6*d.* a week.' The woman addressed had but just joined the meeting, and was in a most squalid state of poverty. Not unfrequently the women have required instruction in the first use of the needle. It has been even noticed that a wonderful change takes place not only in the dress but in the very countenances of the poor women attending the meetings. The sullen, depressed, all but desponding scowl, is sure to brighten by degrees into the cheerful look

1869). Of the new districts added during 1869 six are mainly provided for by special local funds paid into the hands of the Association, and two are assisted by grants from the Bishop of London's Fund:—

| | District | Amount of Deposit. £ | *s.* | *d.* |
|---|---|---|---|---|
| In 1860 | 6 | 85 | 2 | 7 |
| 1861 | 22 | 591 | 3 | 9¾ |
| 1862 | 46 | 1,217 | 12 | 1¼ |
| 1863 | 67 | 3,200 | 17 | 4½ |
| 1864 | 84 | 4,711 | 14 | 0¾ |
| 1865 | 97 | 5,604 | 14 | 7 |
| 1866 | 112 | 6,863 | 0 | 1¾ |
| 1867 | 117 | 7,005 | 15 | 7½ |
| 1868 | 120 | 7,565 | 17 | 3¼ |
| 1869 | 133 | 8,422 | 16 | 9¼ |
| Total of Savings in ten years | | £45,268 | 14 | 4 |

Of the 133 districts at work in 1869, 102 are in the Metropolis and its Suburbs.

of a mind more elevated and at ease. It may be said women only are dealt with, but how does this affect the men? Those who know the influence on the working man's character for good or evil of the state of his house and household — of a tidy, quiet, well-ordered, well-governed home, or of one that is the reverse—will not ask any question on that point.

The Congress has now before it a statement of the objects, constitution, and progress of the Parochial Mission-Women Society. I may add that the central board of Lady-Managers is ready to receive subscriptions either for the general work or for specified Missions, and ready also to afford assistance by its advice and experience to all who may be desirous of undertaking a similar work.

If the *principle* be in itself good, the *method* of working has the advantage of great simplicity. By fitting in to parochial work it is capable of adaptation to the whole of our population. Though conceived originally as infusing the leaven of Christianity into the dense masses of populous towns as yet scarcely touched by its influence, yet the help of the Mission-Women in teaching habits of domestic order, cleanliness, and economy, would be everywhere of great service. There are many points also in which the Mission-Women might be available to Clergymen, especially to the younger Clergy, entrusted with the charge of populous rural districts, by keeping them well informed of the various habits and special wants, spiritual as well as temporal, of the poorer members of their flock.

But as the institution of Parochial Mission-Women *fits in* to the existing working of our parishes, so also it

*supersedes nothing.* It fills *permanently* a gap, which has hitherto been only bridged over, it may be, from time to time, on pressing emergency, in this or that parish, by the personal benevolence of individuals possessing a rare capacity for attracting sympathy and confidence.

But I shall have failed to convey adequately the scope of the Mission-Woman's work, if I have not made it appear that her labour of love is not confined, nor even principally directed, to ministrations among the honest, hard-working, industrious classes. Its object is rather to stir up the indolent and apathetic, to open the eyes of the improvident, to check the downward path of the sensual, to cheer the desponding, by pointing out to them not merely the Mission-Woman's own example, but the example of others amongst whom she has laboured, and thus convincing all that in this life, and as regards things temporal, there is no impassable gulf between happiness and misery. Surely this will lighten the labour of him who, armed with a higher commission, shall be called upon to warn them of the awful moment when evil and misery will be eternally separated from goodness and bliss, and to exhort them, even at the eleventh hour, to become fellow-labourers in his Master's vineyard.

I believe the work has commended itself to our Bishops, our Clergy, and to the lay supporters of the society, no less than to our poorer brethren, by its simplicity and its appropriateness. In a beautiful sermon of one who has been lately added to the distinguished Clergy of the North, I find a passage particularly applicable to this labour of

love :—'The condition of success in heavenly things is still, as it has ever been, not ingenuity, but devotion; not hurry, but patience; not self-confidence or presumption, but earnest prayer and invincible faith.' — *Vaughan's Lessons of Life and Godliness*, Sermon XIII.

## B.

## PAROCHIAL MISSION-WOMEN FUND.

*Under the Sanction of*

THE ARCHBISHOP OF CANTERBURY,
THE BISHOP OF LONDON,
THE BISHOP OF WINCHESTER.

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IN the winter of 1859-60 much interest was excited by the account given in a book called 'The Missing Link' (Nisbet) of a scheme which appeared to have been successful in obtaining access to the crowded inhabitants of the lowest and worst parts of London, a portion of our population which has hitherto been found almost beyond the reach of the efforts of benevolence.

The two principles which appeared particularly to distinguish this scheme, and to which its success had been mainly due, were:—

1. The employment of poor women under the name of 'Bible-Women,' belonging to the class among which they are to penetrate, and among which they are resident.

2. The assistance of the poor, *not by gifts*, but by leading them to purchase for themselves (by the payment of very small instalments) that which will tend to raise and improve their condition, both spiritual and temporal.

It had been found possible in this way to bring gradually within reach of higher influences persons hitherto sunk in hopeless and reckless poverty—too often in sin—and to induce them in time to obtain for themselves decent clothing, blankets, cheap beds, &c. The possession of these comforts, when once attained, seems, in a large majority of cases, to animate their possessors to further efforts after improvement in cleanliness and economy, and to breaking off the habits of intemperance which appear in very many cases to be the result of the physical craving for stimulants produced by the utter misery of the sanitary condition in which they live, and of their habitual recklessness in the use and management of money.

Experience seemed also to prove that a woman who is known to be of their own class in life can obtain access to this portion of the population in a way in which no one else can, and that such a woman, when animated by a really religious spirit, and an earnest desire to do good among her fellows, can find numberless opportunities for kindly offices and useful influence and advice which it would be impossible to specify in detail.

The account of this work excited in the minds of some of those who had been interested by it an anxious desire that (without in any respect opposing or interfering with the work which these Missions might be already carrying on in connection with the 'Bible Society') a similar agency should be set on foot *under the direction of the Parochial Clergy*, and in distinct connection with the Church. With this view, four ladies took upon themselves the task of collecting funds and ascertaining from such of

the London Incumbents as they had an opportunity of privately communicating with, whether they would be disposed to employ such persons as have been described in their districts or parishes. A few very simple rules were laid down which it was thought would be sufficient for the guidance of the work, at least in its first stages, and which might be added to or altered, if time or experience should teach the desirability of doing so.

One of the main principles of this scheme—laid down from the first, and never since departed from—is, that no Mission-Woman is employed except on the application of the Incumbent of the parish or district in which she is to work. When an Incumbent makes an application, and shows that the circumstances of his district are such—in respect of population, poverty, &c.—as to make it a proper field for an agency of this kind, the Managers of the Parochial Mission-Women Fund *request him to select* a person whom he would consider fit for the work, and also to name to them some lady who will undertake regularly to look over the Mission-Woman's accounts, to take charge of the money and of all the materials for clothing, &c., to conduct the Women's Meetings, and generally to superintend the details of the whole work. The Lady-Managers require that one or other of their number should have an interview with the proposed Lady-Superintendent and Mission-Woman in order to ascertain that they have the general qualifications necessary for the work, but, with this limitation alone, the choice is left entirely to the Incumbent, who is also perfectly at liberty at any time to signify his wish to change either of these agents, or to

discontinue the Mission altogether, if for any reason he thinks it expedient to do so. The Mission-Woman having been thus selected, the Managers of the Fund provide such weekly allowance as may in each case appear necessary for her maintenance, great pains being taken to proportion this to her real needs, and to prevent the employment being sought for from pecuniary motives; a small grant of money is then made to the Lady-Superintendent for the purchase of materials for clothing, bedding, &c., and, if necessary, of Bibles and Prayer Books also; but the Society for Promoting Christian Knowledge appears to be willing to supply the latter in every case upon application from the clergy. For all these articles the Mission-Woman endeavours to obtain subscriptions amongst the lowest poor; thus enabling them, by the payment of very small instalments, to provide themselves with many things of which the price in ready money would be quite beyond their reach. This part of the first outlay—viz. the purchase money of clothing, &c.—therefore soon returns in every case in cash, and is available for keeping up the supply of articles for sale.

The Mission-Woman's visit to the poor to collect these money deposits is the groundwork of her intercourse with them, but it is only her introduction to a wide sphere of loving labour for the souls and bodies of others, the extent and variety of which can only be hinted at in the limits of this short paper. It is the devotion of her heart and time (in many cases night and day) to such offices as those alluded to which make her deserve the title of a Mission-Woman. The report of her work, and of all that it brings

under her observation, is made to the Lady-Superintendent and to the Incumbent, and the testimony of the Clergy who have made the experiment in their own parishes is the best evidence of the reality of the good which she is enabled to do.

It may be well here to explain that the name of 'Parochial Mission-Women,' instead of that of 'Bible-Women,' has been adopted in the desire to avoid confusion or interference with that Association which had previously appropriated the latter title.

The scheme thus set on foot experimentally in the spring of 1860, in three London parishes, had extended by the close of that year to eight. (It had been submitted to the Bishop of London, who was pleased to give it his entire approval.) There are now 133 districts in which Mission-Women are at work, and several applications for more of these women are at this very time under consideration. The Managers of this Association do not wish to attribute to it more importance than it deserves, but the work has now proved itself to be a valuable addition to all that has hitherto been attempted for the benefit of a class of our poor whose miserable state, both spiritual and temporal, must be a cause of deep anxiety to all who become really acquainted with the subject; they earnestly hope, therefore, that it will meet with that continuance and increase of support which is necessary to maintain its existence. The present *annual* subscriptions (though they equal the amount of donations and annual subscriptions *together* in the previous twelve months) would not defray the expenses of *one-half* of the Missions

even now in operation: most urgent indeed is the need for increased funds, so that the work may, under the blessing of God, be maintained and extended.

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*Lady-Managers.*

Hon. Mrs. J. C. TALBOT.

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|---|---|
| LADY HENRY SCOTT. | Hon. Mrs. HARDCASTLE. |
| LADY LAURA PALMER. | Hon. SUSAN PITT. |
| LADY LUCY CALVERT. | Miss LONGLEY. |
| The LADY HATHERLEY. | Miss LAURA OLDFIELD. |

Miss A. H. ERSKINE, *Hon. Sec.*

Mrs. HENRY A. GIRAUD, *Assistant Hon. Sec.*

*For the Diocese of Exeter.*

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|---|---|
| LADY LOUISA FORTESCUE. | LADY DUCKWORTH. |
| LADY AGNES WOOD. | Mrs. POLE CAREW. |

Miss GLANVILLE, *Hon. Sec.*

*Treasurer.*

Hon. W. C. SPRING RICE.

*Committee of Reference.*

| | |
|---|---|
| EARL OF DEVON. | SIR ROUNDELL PALMER, Q.C., M.P. |
| LORD LYTTELTON. | J. G. HUBBARD, Esq. |
| Major-Gen. the Right Hon. SIR PERCY HERBERT, K.C.B., M.P. | Rear-Admiral ALFRED RYDER. |
| SIR WALTER C. JAMES, Bart. | HENRY LONGLEY, Esq., *Hon. Sec.* |
| | EDMUND OLDFIELD, Esq. |

*Trustees.*

LORD HATHERLEY.

JOHN G. TALBOT, Esq., M.P.

OFFICE: 15 COCKSPUR STREET.

C.

## PAROCHIAL MISSION-WOMEN.

### Rules.

1.—That no Mission-Woman shall be employed by this Association in any Parish or District except on the written application of the Incumbent of such Parish or District.

2.—That the Mission-Woman, and the Lady who is to superintend her work, shall be selected (subject to the approval of the Lady-Managers) by the Incumbent of the Parish or District in which they are to be employed, and shall be entirely under his control in all matters connected with this work.

N.B.—Every agent whose employment is sanctioned by this Association shall be a Member of the Church of England, and (if possible) a Communicant also.

3.—That in the event of the proposed change, at any time, of a Lady-Superintendent or Mission-Woman, the Incumbent must communicate with the Lady-Manager in charge of the District (or with the Honorary Secretary): in the case of the Lady-Superintendent, arrangements must then be made for a formal transfer of the books and accounts, and in that of the Mission-Woman, the Incumbent's

fresh selection must be approved by the Lady-Managers in Committee.

4.—That the persons selected as Parochial Mission-Women shall be *bonâ fide* of the lower class, having had experience of a life of poverty in their own persons, and shall live in or near the district in which they are to labour.

5.—That no distribution of *gifts* of any kind shall be made by the Mission-Woman, or from the Funds of the Association; but *complete* payment for every article shall be required before it is furnished. (The object being to help the poor to help themselves, and to raise them by making them feel that they *can* help themselves.)

6.—The Lady-Superintendent shall give regular personal assistance to the Mission-Woman in all matters placed under her superintendence, and shall engage to be present at, and conduct, the Women's Meetings; to be responsible for the care of all materials for clothing, &c.; and to keep the accounts according to the form which will be supplied to her by the Managers of the Parochial Mission-Women Fund.

N.B.—It is not desirable that the Lady-Superintendent should herself visit those places where the Mission-Woman is working, except in special cases.*

* The above remark having been sometimes misunderstood, it has been thought better to add the following extract from *Occasional Paper addressed to the Lady-Superintendents, &c., No.* 2 (in which a full explanation may be found on the subject):—'What is intended by these words is to secure that the Mission-Woman and not the Lady should be the pioneer. It is the Mission-Woman who should visit

7.—That the Lady-Superintendent shall, if possible, reside in or near the Parish or District in which the Mission-Woman is to work, but shall not (unless exceptional circumstances make it necessary) be a member of the Incumbent's family.

8.—The arrangement between an Incumbent and the Lady-Managers may be terminated at any time by a month's notice being given on either side. In any case where a Mission is brought to an end, the original loan made for the purchase of materials or clothing must be repaid to the Parochial Mission-Women Fund.

every one *in the first instance* . . . gradually drawing them into intercourse with the Lady-Superintendent.'— *Occasional Paper*, p. 8. There is no desire to discourage the Lady-Superintendents from visiting any of the women who attend their meetings.

## D.

*A printed card containing the following Collects and Hymn is given to every Lady-Superintendent and Mission-Woman on her joining the Association :—*

(SANCTIONED BY THE ARCHBISHOP OF CANTERBURY.)

### PRAYERS FOR THE USE OF THE PAROCHIAL MISSION-WOMEN ASSOCIATION.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.—PROV. xxxi. 20.

*For the Parish.*

ALMIGHTY AND EVERLASTING GOD, Who dost govern all things in heaven and earth, mercifully hear the supplications of us Thy servants, and grant unto this Parish all things that are needful for its spiritual welfare. Bless the Bishop of this Diocese, and the Clergy who minister to us, that they may declare Thy will unto the people faithfully, dispense Thy Sacraments rightly, and intercede with Thee acceptably for all Thy servants. Let Thy blessing be upon the Schools, and those who teach and learn therein. Visit and relieve the sick, comfort the comfortless, turn and

soften the wicked, rouse the careless, recover the fallen, and grant true repentance to all who sin against Thee or neglect to serve Thee. Remove all hindrances to the advancement of Thy truth, and bring all to be of one heart and of one mind within the fold of Thy holy Church, to the honour and glory of Thy blessed Son, Jesus Christ our Lord. Amen.

*For the Association.*

O LORD JESUS CHRIST, Who in the days of Thy humiliation didst not refuse the ministrations of women, accept, we beseech Thee, the services now offered to Thee in Thy poor; and as Thou hast inclined the hearts of us Thy servants to be associated together in prayer and good works to the praise and glory of Thy Holy Name, endue us, we beseech Thee, with true faith, heavenly love, fervour of devotion, and constancy in all our efforts; and grant that we may so fulfil that which we have undertaken as to please Thee in all our ways. Blessed Saviour, make us to love Thee truly, that we may serve Thee in Thy poor, and be ready to do them lowly offices for Thy sake. Amen.

*The Mission-Woman's Daily Prayer.*

O HOLY AND EVER-BLESSED SPIRIT, Who hast called me to labour among Thy poor, let Thy gracious influences be my perpetual guide in this work of love, that I may be diligent and helpful, gentle and self-denying, humble and obedient. Grant me a cheerful and ready mind, and a loving spirit;

strengthen me against fretfulness and impatience. Let no sickness or cross accident, no employment or weariness make me angry, or ungentle, or discontented, or unthankful; but in all things make me like the Holy Jesus. Qualify me, O Lord GOD, I pray Thee, for my duties, correct my faults, and supply my defects, for Jesus Christ's sake. Amen.

## HYMN.

FEARLESS, calm, and strong in love,
Wouldst thou ply the Gospel net?
Then remember GOD above,
And thyself forget.

Like the fisher, patient be;
Try at morn, and try at even;
Hope, where thou canst nothing see;
And still trust in Heaven.

Never shall the net be cast
All in vain, though cast amiss;
Wait the great day and the last,
Ere thou judge of this.

O what issues that may show
Even of thy poor toil and care!
But, till then, enough to know
Thou dost neither spare.

Spend, then, and be spent, in love;
Take the task before thee set;
Souls to win for Heaven above,
And thyself forget.

*Spottiswoode & Co., Printers, New-street Square, London.*

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018